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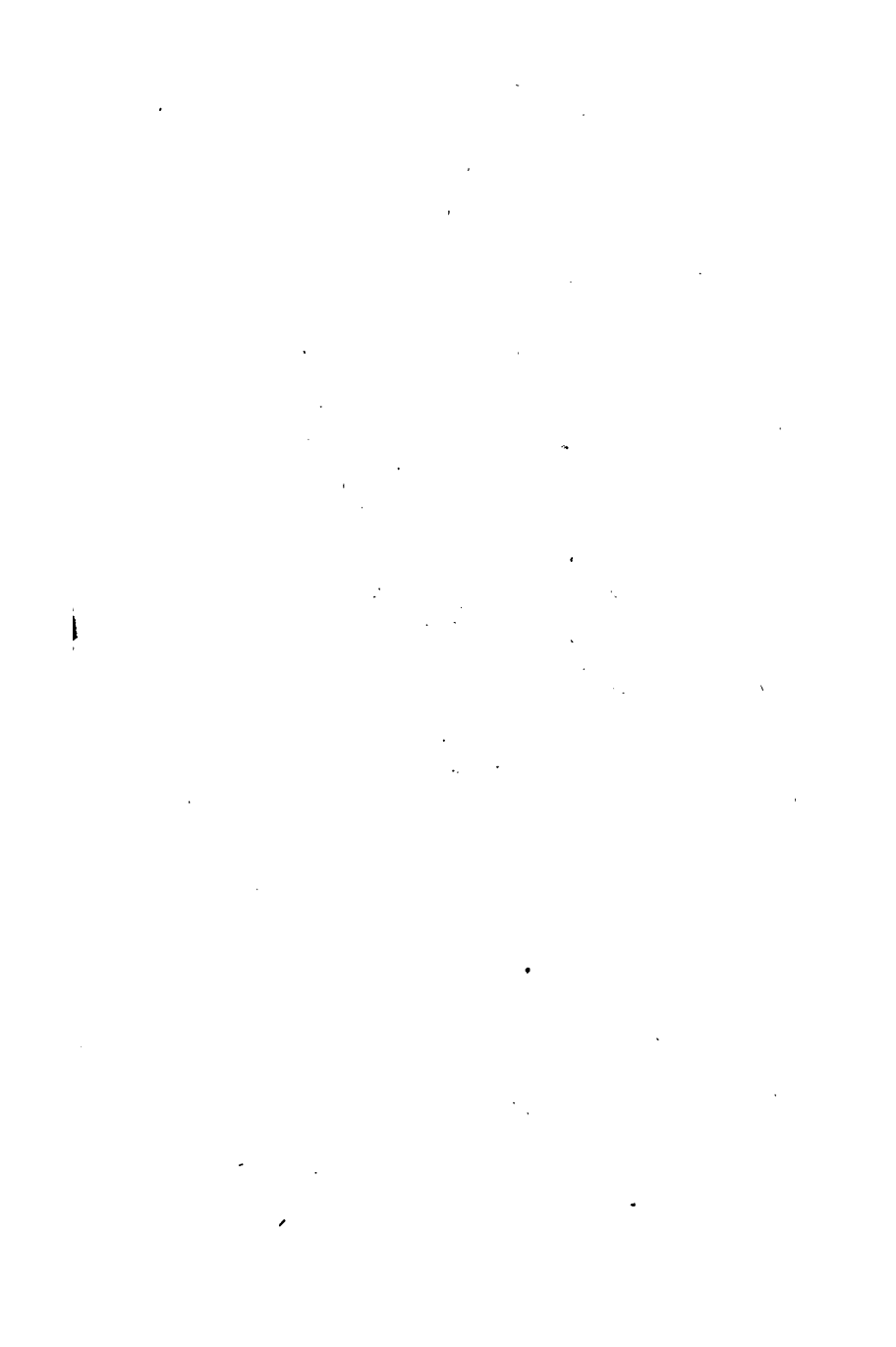


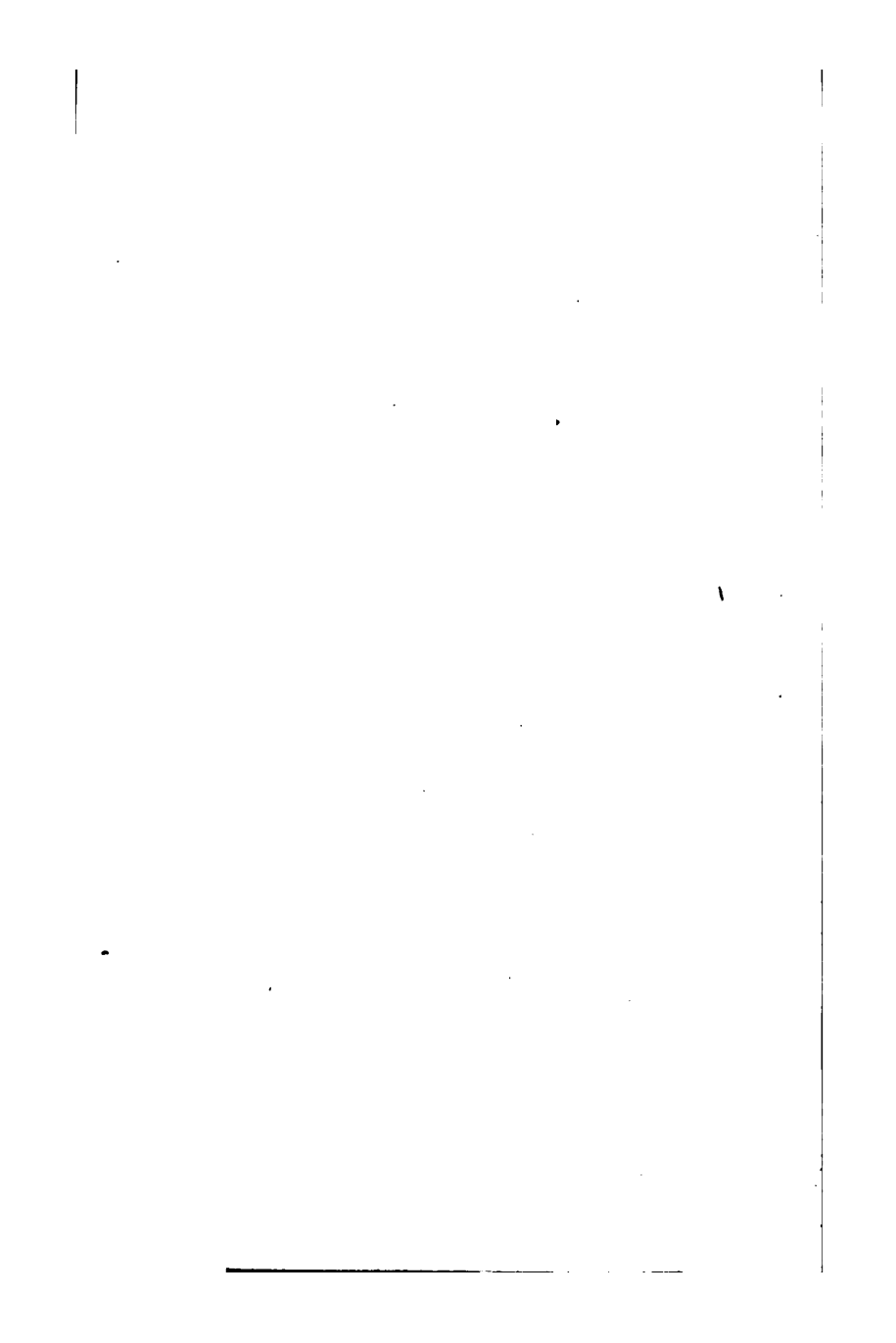
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SCRIPTURE LESSONS.

NEW TESTAMENT.

No. I.

FOR THE USE OF THE

IRISH NATIONAL SCHOOLS.

DUBLIN,

PRINTED BY JOHN S. FOLDS, 5, BACHELOR'S-WALK.

1835.



# SCRIPTURE LESSONS.

## NEW TESTAMENT.

### LESSON I.

*The annunciation of the birth of John the Baptist, the forerunner of the Saviour, and the annunciation of the birth of the Saviour Christ himself.*

#### FROM LUKE I.

FORASMUCH as many have taken in hand to set forth a narrative of the things that have been accomplished among us; according as they who, from the beginning, were eye-witnesses and ministers of the word, have delivered them to us; it seemed good to me also, having gained exact knowledge of every thing from the very first, to write to thee in order, most excellent Theophilus, that thou mayest know the certainty of those things in which thou hast been instructed.

There was, in the days of Herod the king of Judea, a certain priest, named Zacharias, of the course of Abia,\* and his wife was of the daughters

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\* *Of the course of Abia, &c.*—By the appointment of David, the descendants of Aaron were divided into twenty-four families, who attended at the temple in rotation. Of these families the eighth was Abia, from whom was descended this Zacharias, who was at this time attending at the temple in his turn.



of Aaron, and her name was Elizabeth. And they were both just before God, walking in all the commandments and righteousness of the Lord blameless. And they had no child, because Elizabeth was barren, and they were both well advanced in years.

And it came to pass, that when he executed the priest's office before God, in the order of his course, according to the custom of the priest's office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without at the time of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zacharias seeing him was troubled, and fear fell upon him. But the angel said to him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John;\* and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great before the Lord, and shall drink no wine or strong drink;† and he shall be filled with the Holy Ghost, even from his mother's womb; and he shall turn many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers unto the children, and the unbelieving to the wisdom of the just, to make ready a people prepared for the Lord.

And Zacharias said to the angel, Whereby shall I know this? for I am an old man, and my

\* *John*—Grace of the Lord.

† *Shall drink no wine, &c.*—Persons who took upon them a vow to abstain from wine and other intoxicating liquors, and to submit to certain other privations, were called Nazarites. Sometimes children were dedicated to be Nazarites to God from their infancy.

wife is advanced in years. And the angel answering, said unto him, I am Gabriel who stand before God : and am sent to speak to thee, and to bring thee these good tidings. And, behold, thou shalt be dumb, and shalt not be able to speak, until the day when these things shall come to pass ; because thou hast not believed\* my words, which shall be fulfilled in their time.

And the people were waiting for Zacharias, and wondered that he tarried so long in the temple. And when he came out he could not speak to them, and they understood that he had seen a vision in the temple, and he made signs to them, and remained dumb. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

And after these days Elizabeth his wife conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days when he looked upon me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. [And the angel saluted her as one peculiarly blessed of God, and intimated to her that, although she was a virgin, she should bear a son, by the immediate power of the Holy Ghost, and that she should call his name JESUS,† which name signifies Saviour. This name was to be given to him, because, as St. Matthew tells us, he was to save his people from

\* *Because thou hast not believed, &c.*—Zacharias might not be blameable in doubting, for what he saw might have been an illusion : but he should have waited the event, which would have decided. Craving, however, an immediate sign, he received one, which was also a rebuke.

† *Jesus.*—The same name with Joshua.

their sins. The same Evangelist says, that Jesus was to be born of a virgin, that an ancient prophecy might be fulfilled which said, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, 'God with us.'\*

When the angel had finished his annunciation] Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the infant in my womb leaped for joy. And blessed is she that believed: that those things which were told her of the Lord shall be performed.†

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth, all generations shall call me blessed. For he that is mighty hath done great things for me; and holy is his name. And his mercy is on them

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\* Matt. i. 21—23. Isaiah, vii. 14.

† *Blessed is she that believed.*—Elizabeth probably remembered that her own husband Zacharias had not believed what the angel said; and declares the superior blessedness of Mary, who did believe.

that fear him from generation to generation. He hath showed might with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted the lowly. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped Israel his servant, in remembrance of his mercy; as he spoke to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

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WORDS, &c. TO BE EXPLAINED IN LESSON I.

Annunciation,	Incense,	Salutation,
Narrative,	Tarried,	Imagination,
Accomplished,	Espoused,	Abode.

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QUESTIONS ON LESSON I.

- WHAT is the subject of this Lesson?  
 To whom did Luke write this account?  
 What reason does he give for writing it?  
 Who was king of Judea when Zacharias was priest?  
 What was the name of his wife?  
 What is the character given of them?  
 How was he engaged when the angel appeared unto him?  
 What did the angel say?  
 What did Zacharias say to this?  
 Why was he to be dumb for a time?  
 Where did Mary reside when the angel appeared to her?  
 To whom was she espoused?  
 How did the angel address her?  
 What more did he say to her?  
 Whom did Mary go to visit?  
 What did Elizabeth say to her?  
 How did Mary reply to this?  
 How long did Mary remain with Elizabeth?

## LESSON II.

*The birth of John the Baptist.*

FROM LUKE I.

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had showed great mercy towards her; and they rejoiced with her. And it came to pass that, on the eighth day, they came to circumcise the child; and they were giving him the name Zacharias after the name of his father. And his mother answering, said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asking for a writing-table, wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue was loosed, and he spoke, praising God. And fear came on all that dwelt round about them: and all these sayings were noised abroad over all the hill-country of Judea. And all they that had heard them laid them up in their hearts, saying, What will this child be! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; and as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the kindness to our fathers, and to remember his holy covenant, the oath which he

swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and justice before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, in the remission of their sins, through the tender compassion of our God, whereby a sun-rising hath visited us from on high; to give light to them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace.

And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

[The birth of John the Baptist was thus foretold by the prophet Malachi more than 400 years before it took place:] Behold I send my messenger, and he shall prepare the way before me, and suddenly there shall come to his temple the Lord whom ye are seeking, the Angel of the Covenant whom ye are desiring: lo! he cometh, saith the Lord of hosts.—Behold, I will send unto you Elijah the prophet,\* before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers: lest I come and smite the earth with a curse. Malachi iii. 1; iv. 5, 6.

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WORDS, &c. TO BE EXPLAINED IN LESSON II.

Circumcise,	Prophesied,	Covenant,
Kindred,	Redeemed,	Remission,
Signs,	Horn of salvation,	Waxed strong.
Marvelled,		

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\* *Elijah the prophet*.—Our blessed Lord himself (Matt. xi. 14) applies this prophecy to John the Baptist, because he came in the spirit and power of Elijah; see page 2.

## QUESTIONS ON LESSON II.

- WHAT rite was performed upon the eighth day?  
 What name did Elizabeth's friends wish to give to the child?  
 What name did his mother wish?  
 How did Zacharias give his assent?  
 What happened to Zacharias upon this?  
 What effect had these things upon those who dwelt round about?  
 What did Zacharias prophesy when he was filled with the Holy Ghost?  
 Why was John to be called the prophet of the Highest?  
 Where was John brought up?  
 What prophet foretold his birth?  
 How long before?  
 What did Malachi say of him?

## LESSON III.

*The Nativity.*

## FROM LUKE II.

AND it came to pass, that in those days there went out a decree from Caesar Augustus that the whole world should be registered. (This registering was first made by Cyrenius the governor of Syria.) And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the City of David, which is called Bethlehem; (because he was of the house and family of David,) to be registered with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in the manger; because there was no room for them in the inn.

And there were in the same country shepherds watching and keeping the night watches over

their flock. And behold an angel of the Lord stood by them, and the glory of the Lord shone round about them and they feared exceedingly. And the angel said to them; Fear not; for behold, I bring you good tidings of great joy, that shall be to all the people:\* for this day is there born to you, in the city of David, a SAVIOUR, which is Christ the Lord. And this shall be a sign unto you; you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace, good will towards men.

And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this thing that is come to pass, which the Lord hath made known to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they made known what had been spoken to them concerning this child. And all that heard wondered at the things that were told them by the shepherds. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And after eight days were accomplished that the child should be circumcised, his name was called JESUS, which it was called by the angel before he was conceived in the womb.

And when the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the

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\* *The people.*—The word so rendered always means God's people Israel, as distinguished from the 'nations,' or 'Gentiles.'



Lord. As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord: and to offer a sacrifice according to that which is written in the law of the Lord, A pair of turtle doves or two young pigeons.\*

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Christ† of the Lord. And he came by the Spirit to the temple: ‡ and when the parents

\* *A pair of turtle doves or two young pigeons.*—This was the offering appointed for the poor, all who could afford it being required to offer a lamb on such occasions. The mention of this offering shows that Joseph and Mary were in very humble circumstances.

† *Christ.*—A Greek word signifying anointed. *Messiah* is the Hebrew word, having the same signification. The Lord Jesus is called the Christ or Messiah, because, like the prophets, priests and kings, under the Old Testament, he was anointed to be prophet, priest, and king in his church. *They* were anointed with oil; *he* with the Holy Ghost.

‡ *Temple.*—There are two words used to express what is implied in the English word temple. The one *Naos*, signified the sacred house in which was the sanctuary, and the Holy of Holies, or most Holy place: the other *Hieron*, included not only the sacred house, but all the courts and buildings connected with it. Into the sacred house, *Naos*, only the priests were permitted to enter; and into the inner part of the sacred house, called the Holy of Holies, none but the High-priest could enter; and he only once in the year. When therefore we read of any person except a priest entering into the temple, we must understand the word in its most general sense to include all the sacred inclosures and edifices. Neither Simeon, nor Anna, nor Joseph, nor Mary, could have been admitted into the *Naos* or sanctuary, and doubtless worshipped in the courts appropriated for those who were not priests. In these extracts the word *Temple* will be employed in the translation of the more general word *Hieron*, and the word sanctuary, or sacred house, to express the more limited word *Naos*.

brought in the child Jesus, to do for him according to the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.\* And Joseph and his mother wondered at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and to serve as a mark for contradiction; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about four score and four years, who departed not from the temple, with fastings and prayers, serving night and day. And she coming in that instant gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem.†

And after they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and became strong in spirit, filled with wisdom: and the grace of God was in him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they, going up to Jerusa-

\* *People Israel.*—See note, page 9.

† *For Redemption in Jerusalem*, or, 'for the redemption of Israel,' so the Vulgate and several Greek MSS. read.

lem after the custom of the feast, and having fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.\* And thinking that he was in the company, they went a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him, were astonished at his wisdom and his answers. And seeing him they were amazed. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart.

And Jesus advanced in wisdom, and stature, and in favour with God and men.

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WORDS, &c. TO BE EXPLAINED IN LESSON III.

Nativity,	Night-watches,	Redemption,
Decree,	Tidings,	Waxed strong,
Registered,	Pondering,	Passover,
Of the house,	Devout,	Tarried,
Espouse,	Depart in peace,	Kinsfolk,
Accomplished,	Contradiction,	Was subject to.
Swaddling,	Revealed,	

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\* It was usual for people to travel in large companies, (caravans) for security against robbers.

## QUESTIONS ON LESSON III.

- WHAT decree was issued at this time by Cæsar Augustus?  
 Where did the people go to be registered?  
 To what place did Joseph go?  
 Why did he go to that particular place?  
 What did Mary do to her son when he was born?  
 Why was he put in a manger?  
 Tell me what happened to the shepherds?  
 How were they to know the child?  
 When the angel had left them, what did they say?  
 What did Mary say to all this?  
 Why was the child called Jesus?  
 Why did they take the child to Jerusalem?  
 What did they offer?  
 What is told us of Simeon?  
 What is told us of Anna the prophetess?  
 When Joseph and Mary had fulfilled the law, where did they go to reside?  
 How old was Christ when his parents went to Jerusalem?  
 What is told us of this visit?  
 What answer did Christ give to Mary when she told him that she had been seeking him?  
 Did they understand his answer?

## LESSON IV.

*Ministry of John the Baptist.*

## FROM LUKE III.

Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene; under the high priesthood of Annas and Caiaphas, the word of God came unto John, the son of Zacharias, in the desert. And he came into all the country about Jordan, preaching the

baptism of repentance\* for the remission of sins : as it is written in the book of the words of Esaias the prophet, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low : and the crooked shall be made straight, and the rough places shall be made smooth ; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, Ye offspring of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits worthy of repentance ; and begin not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid

\* *Repentance*.—The Greek word here rendered ‘*repentance*,’ as well as the kindred verb rendered ‘*repent*,’ is in this, and several other passages, translated in the Vulgate Latin by ‘*pœnitentia* ;’ and in the Rheims version by the English word (derived from that) ‘*penance*,’ which is contracted from ‘*penitence*.’

We shall render the Greek words in question by the English words ‘*repentance*’ or ‘*penitence*,’ and ‘*repent*.’ For Roman Catholics, including under the words *repentance* or *penitence*, not only internal sorrow for sin, with purpose of future amendment : but also a disposition on the part of the penitent, to manifest his inward sorrow for sin by penitential works, do in fact include in the word ‘*repent*,’ all that they mean by the phrase ‘*do penance* ;’ whereas although the word ‘*penance*,’ according to Roman Catholic doctrine, essentially implies internal sorrow for sin, it conveys to Protestants only the idea of certain austerities, or voluntary sufferings, or at least certain exercises peculiar to the Church of Rome. It is obvious, therefore, that while Roman Catholics are in no danger of being misled by the use of the words ‘*repentance*’ or ‘*penitence*,’ Protestants would be in danger of being misled by the use of the words *penance* and *do penance*.

unto the root of the trees : every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the multitude asked him, saying, What then shall we do? He answereth and saith unto them, He that hath two coats, let him bestow upon him that hath none; and he that hath food, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers also asked him, saying, And what shall we do? And he said to them, Do violence to no man; neither accuse any man falsely; and be content with your pay.

And as people were in suspense, and all were imagining in their hearts of John, that perhaps he might be the Christ, John answered, saying to them all, I indeed baptize you with water : but there cometh one mightier than I, the latchet of whose shoes I am not worthy to loose : he shall baptize you with the Holy Ghost, and with fire : whose fan is in his hand, and he will cleanse his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. And many other things exhorting did he preach to the people.

But Herod the tetrarch, when he was reproved by him concerning Herodias his brother's wife, and for all the evils which Herod had done; he added this also above all, and shut up John in prison.

Now, it came to pass, when all the people were baptized, that Jesus also being baptized, and praying, heaven was opened; and the Holy Ghost descended in a bodily shape as a dove upon him; and a voice came from heaven; Thou art my beloved Son; in thee I am well pleased.

## WORDS, &amp;c. TO BE EXPLAINED IN LESSON IV.

Tetrarch,	Exact,	Latchet,
Remission,	Violence,	Fan,
Wilderness,	Accuse,	Floor,
Vipers,	Suspense,	Unquenchable,
Hewn,	Imagining,	Exhorting.
Publicans,		

## QUESTIONS ON LESSON IV.

- WHEN did the word of God come to John ?  
 Where did John preach ?  
 What did he preach ?  
 What was written by Esaias about him ?  
 What did he say to the multitude who came to be baptized ?  
 What answer did he give to those who asked him, what they should do ?  
 What did he say to the publicans ?  
 What to the soldiers ?  
 What did John say to those who thought that he might be the Christ ?  
 Why did Herod put John in prison ?

## LESSON V.

*The Temptation of Christ.*

FROM LUKE IV. 1—14.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the desert, being forty days tempted of the devil.\* And in those days he did eat nothing; and when they were ended he was hungry.

And the devil said unto him, If thou be the Son of God, command this stone that it be made

\* St. Mark says, that he was with the wild beasts.

bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, leading him up into an high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine. And Jesus answering said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a time. [St. Matthew adds,] And, behold angels came and ministered unto him.

[Respecting the temptation of the Saviour, the Apostle Paul thus writes in the Epistle to the Hebrews:]

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest towards God, to be a propitiation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.—Heb. ii. 17, 18.

[And again]—Having then a great high priest, that is passed into the heavens, Jesus the Son of



God, let us hold fast our profession. For we have not an high priest who cannot sympathize with our infirmities; he having been in all points tempted like as we are, yet without sin. Let us therefore come with confidence unto the throne of grace, that we obtain mercy, and find grace to obtain seasonable aid.—Heb. iv. 14—16.

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WORDS, &c. TO BE EXPLAINED IN LESSON V.

Desert,	Behoved,	Profession,
As it is written,	Propitiation,	Infirmities,
Pinnacle,	Son of man,	Confidence.
Epistle,	Succour,	

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QUESTIONS ON LESSON V.

- WHERE was Christ led by the Spirit?  
 How long was he tempted of the devil?  
 How long was he without eating?  
 What use did the devil make of this?  
 What answer did Jesus give him?  
 What did the tempter show Christ from the mountain?  
 Upon what condition did he promise to give him all?  
 What did Christ say to this?  
 What was the next temptation?  
 What did Christ say to this?  
 Whence did Christ obtain the arguments which he made use of?  
 What reason does St. Paul give for this temptation?  
 What encouragement does it afford to us?

## LESSON VI.

*Jesus commences his public Ministry.*

FROM LUKE IV.

AND Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the country round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up to read. And the book of the prophet Esaias was delivered to him. And having unrolled\* the Book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.† And he rolled up the book, and he gave it again to the attendant, and sat down. And the eyes of all them that were in the synagogue were fixed on him. And he began to say to them, This day is this scripture fulfilled in your ears. And all bore testimony to him, and wondered at the words of grace which proceeded from his mouth. And they said, Is not this the son of Joseph? And he said unto them, Ye will surely say unto me this proverb, *Physician, heal thyself:*

\* *Unrolled.*—Books were not, in those days, made of separate leaves bound together, but were rolls of parchment. From this circumstance we have the word *volume*, which signifies a roll. The different books of the Old Testament were kept in the synagogues or places of worship in separate rolls, as they still are by the Jews: and the roll which contained the prophecies of Isaiah was put into his hands.

† To this the Vulgate, with some of the ancient versions, adds, *'and the day of retribution.'*

whatsoever we have heard done in Capernaum, do also here in thy own country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias,\* when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, only to Sarepta, of Sidon, to a widow woman. And many lepers were in Israel in the time of Eliseus,† the prophet; and none of them, but only Naaman, the Syrian, was cleansed. And all they in the synagogue, hearing these things, were filled with anger, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went away.

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WORDS, &c. TO BE EXPLAINED IN LESSON VI.

Synagogues,	Gospel,	Proverb,
Brought up,	Contrite,	Physician,
Unrolled,	Captives,	Lepers,
Anointed,	Fulfilled,	Headlong.

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QUESTIONS ON LESSON VI:

WHERE did Jesus teach when he came to Nazareth?  
 What book was given him when he went into the Synagogue?

Repeat what he read?

What did he say after he had read this?

What objection did they make to him?

What did Jesus say to this?

What did he say about the widows?

What about the lepers?

How did the people receive this?

How did he escape from them?

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\* *Elias* or *Elijah*.—The reference is to 2 Kings, or, according to the Douay, 3 Kings xvii. 9—24.

† *Eliseus* or *Elisha*.—The reference is to 2 Kings, or according to the Douay, 4 Kings v.

## LESSON VII.

*Jesus works Miracles.*

FROM LUKE IV. AND V.

AND [Jesus] came down to Capernaum, a city of Galilee, and taught them on the sabbath-days. And they were astonished at his manner of teaching: for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean demon, and cried out with a loud voice, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art: the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him. And the demon having thrown him in the midst [of the assembly] came out of him, without injuring him. And they were all amazed and spake among themselves, saying, What meaneth this! that with authority and power he commandeth the unclean spirits, and they came out. And the fame of him went out into every place of the surrounding country.

And he, rising up out of the synagogue, went into Simon's house. And Simon's wife's mother had been seized with a violent fever; and they besought him for her. And he, standing over her, rebuked the fever; and it left her: and immediately she arose and served them. Now when the sun was set,\* all they that had any sick of whatever disease, brought them unto him; and he, laying his hands on every one of them, healed

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\* Because the Sabbath being ended, the people were at liberty to carry the sick.

them. Demons also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and urged him, that he should not depart from them. And he said unto them I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret;\* and saw two barks† aground near the edge of the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the barks, which was Simon's, he desired him to thrust out a little from the land. And he sat down, and taught the people out of the bark. Now, when he had ceased speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And having done this, they enclosed a multitude of fishes; and their net broke. And they beckoned unto their companions who were in the other bark, to come and help

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\* *Lake of Gennesaret*.—A fresh-water lake through which the river Jordan runs, called also the Sea of Galilee, the Sea of Tiberias, and the Sea of Chinneroth.

† *Barks*, called ships in the Authorized and Rheims Versions, but every thing mentioned respecting them indicates that they were small fishing vessels. Josephus describes them as having but four or five men to each. The word *bark* is preferred to *ship*, as conveying the idea of a smaller vessel. The word *boat* will be used to translate a still smaller kind of vessel, mentioned in the Gospels.

them. And they came, and filled both the barks, so that they were almost sinking.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For terror seized upon him and upon all that were with him, at the draught of the fishes which they had taken. And so in like manner on James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And having brought their barks to land, they forsook all, and followed him.

And it came to pass, when he was in one of the [neighbouring] cities, behold a man full of leprosy; who, seeing, Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And stretching forth his hand, he touched him saying, I will; be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man. But go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.\* Yet so much the more the fame of him spread abroad: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew into solitary places, and prayed.

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\* *Show thyself to the priest, &c.*—The priests under the Mosaic law were the judges whether any one were affected with leprosy, or cleansed from it. Jesus knew that if the priests were aware that this leprous man had been cured by him, they might have refused to acknowledge that he was clean. Jesus therefore directed him to go at once, without speaking of the matter, and present his offering to the priest as one cured of leprosy, that he, by receiving the offering, might give his testimony to his cure.

## WORDS, &amp;c. TO BE EXPLAINED IN LESSON VII.

Miracles,  
Synagogue,  
Demon,

Bark,  
Launch,  
Beckoned,

Leprosy,  
Testimony,  
Solitary.

## QUESTIONS ON LESSON VII.

- In what cities did Jesus teach on the Sabbath-days?  
 In what province was that city?  
 In what place in the city did he teach?  
 Whom did he meet with in the synagogue?  
 What did the man do?  
 What did the demon do to him?  
 What did Jesus do to the demon?  
 What effect had this miracle upon the people?  
 When he left the synagogue, to what place did he go?  
 Whom did he find there?  
 In what condition was she?  
 What did Jesus do for her?  
 What took place when the sun was set?  
 Why did the people wait till sun-set?  
 What did Jesus do for them?  
 When it was day, whither did he go?  
 What did the people do?  
 What did he say to the people?  
 When he was near the lake of Gennesaret, what did the people do?  
 What means did he take for obtaining room to speak to the people?  
 Into whose bark did he go?  
 After preaching to the people, what directions did he give?  
 What was the effect of their following his directions?  
 What effect had the miracle on their minds, and what did Peter say?  
 What did they do after bringing the barks to land?  
 When he was in one of the neighbouring cities, whom did he meet with?  
 What did the leprous man say to him?  
 What did Jesus do for him, and how?  
 What directions did he give to him?  
 Whither then did Jesus retire, and for what purpose?

## LESSON VIII.

*Jesus cures a man sick of the palsy—calls Levi the publican.*

FROM LUKE V.

AND it came to pass on a certain day, as he was teaching, that there were Pharisees\* and doctors of the law sitting by, who were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was there to heal them.

And, behold, some men carrying in a bed a man who was paralytic, endeavoured to bring him in, and to lay him before him. And when they could not find how they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with his little bed, into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the Scribes† and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone? But Jesus knowing their thoughts, answering, said unto them, What are ye reasoning

\* *Pharisees.*—These were a sect who separated themselves from others, because, as they imagined, they were more holy. Their holiness, however, consisted chiefly in attention to outward ceremonies, some of these not commanded by God, while in their hearts and lives they were very wicked.

† *Scribes.*—These were originally persons employed in writing out copies of the Scriptures, but becoming, through means of their occupation, well acquainted with the law, they became lawyers or teachers of the law. They are the same persons who are called doctors of the law. The word doctor signifying a teacher.



in your hearts? Whether is it easier to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said to the paralytic man,) I say unto thee, Arise, and take up thy bed, and go unto thine house. And instantly rising up before them, he took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and saw a publican,\* named Levi,† sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others at the table with them. But the Scribes [of the place] and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners. And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick. I came to call not the just, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise [the disciples] of the Pharisees; but thine eat and drink? And he said unto them, Would ye make the companions of the bridegroom fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away

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\* *A Publican*.—A tax-gatherer for the Romans, who had conquered the country, and kept possession of it by force. Publicans were therefore very unpopular; and, as men of good character would not accept the office, they were generally men of bad character.

† *Levi*.—Called also Matthew, who was afterward chosen to be an apostle, and who wrote the gospel that bears his name.

from them, and then shall they fast in those days.

And he spoke also a similitude to them: No man putteth a piece from a new garment upon an old; if otherwise, then both the new cloth maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles:\* else the new wine will burst the bottles and be spilled, and the bottles are lost. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine presently desireth new: for he saith, The old is better.

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WORDS, &c. TO BE EXPLAINED IN LESSON VIII.

Paralytic,  
Blasphemies,

Bridegroom,

Similitude.

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QUESTIONS ON LESSON VIII.

WHEN Jesus was teaching, whom did certain persons endeavour to bring before him?

What contrivance did they fall upon for that purpose?

What did Jesus say to him?

What did the Scribes and Pharisees say?

Who were the Scribes?

Who were the Pharisees?

What then did Jesus say?

What followed?

What did all the people do and say?

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\* *New wine, old bottles.*—The bottles were made of skin, and the wine was bottled in a state of fermentation, like porter or ale in these islands. The consequence of putting new fermenting wine into bottles that had already lost their strength and elasticity, would be the bursting of the bottles, and the loss of the wine.

The object of these similes or comparisons is to shew, that, in ordinary affairs, men do not unite things that are unsuitable for one another, so the Pharisees should not have expected the disciples to fast while Jesus was with them.

Whom did Jesus see when he went out?  
 Who were the publicans?  
 What did Jesus say to Levi?  
 What did Levi do when Jesus said this?  
 What did he afterwards do?  
 What fault did the Scribes and Pharisees find with Jesus?  
 How did Jesus justify himself?  
 What question did they put to Jesus?  
 What answers did Jesus give?  
 What similitudes did he use?

## LESSON IX.

*Jesus reproves the blindness of the Pharisees respecting the Sabbath—he chooses twelve to be his Apostles—cures many of diseases—and preaches to the people.*

### FROM LUKE VI.

AND it came to pass on the second sabbath after the first [day of unleavened bread], that as he went through the corn fields, his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And some of the Pharisees said unto them, Why do ye that which it is not lawful to do on the sabbath days? And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they which were with him; how he went into the house of God, and did take and eat the loaves of the presence,\* and gave also to them that were with him; which it is not law-

\* *Loaves of the presence.*—Called in the Authorized Version *Shew-bread*, and in the Rheims *Loaves of the proposition*. They were twelve loaves which were placed on the table in the Sanctuary of the Tabernacle, (afterwards of the Temple,) and were renewed every Sabbath. None were permitted to eat them but the priests. They derived their names from their being presented before God in his holy place. See Lev. xxiv. 5—9.

- ful to eat but for the priests alone? And he said unto them, That the Son of man is Lord even of the Sabbath.

And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the Sabbath-day; that they might find an accusation against him. But he knew their thoughts: and said to the man who had the withered hand, Arise, and stand forth in the midst. And he arose, and stood forth. Then Jesus said to them: I would ask you what is lawful on the Sabbath days? to do good or to do evil? to save life or to destroy? And looking round about on them all, he said to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored as the other. And they were filled with madness, and they talked one with another, what they might do with Jesus.

And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in a house of prayer.\* And when it was day, he called to him his disciples: and he chose twelve of them, (whom also he named Apostles:) Simon, whom he surnamed Peter, † and Andrew his brother, James and

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\* *House of prayer*.—Auth. Trans. '*In prayer to God*.' But the construction of the words scarcely admits of this translation. The Rheims Version renders them, '*In the prayer of God*.' This, though more literal, is not very clear. It is generally agreed upon by critics that the Lord spent the night in an oratory or chapel dedicated to the worship of God, similar to that at which Paul met with Lydia, as mentioned Acts xvi. 13. Doubtless, however, our Lord was engaged in prayer while spending the night in this house of prayer.

† *Peter*.—From a Greek word signifying a rock; called also *Cephas*, having the same import in Hebrew.

John,\* Philip, and Bartholomew, Matthew † and Thomas,‡ James§ the son of Alphaeus, and Simon,|| who is called Zelotes. And Jude¶ the brother of James, and Judas Iscariot, who was the traitor. And coming down with them he stood in a plain, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who were come to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits; and were cured. And all the multitude sought to touch him; for power went out from him, and healed all. And he, lifting up his eyes on his disciples, said, Blessed are ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye when men shall hate you, and when they shall exclude you from their society, and shall reproach you, and cast out your name as evil for the son of man's sake. Rejoice ye in that day and triumph, for behold your reward in heaven is great, for according to these things did their fathers treat the prophets. But woe unto you that are rich, for ye have received your consolation. Woe unto you that are filled, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you when men shall speak well of you, for so did their fathers treat the false prophets.

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\* *John*.—The Evangelist.

† *Matthew*.—He had been a publican, or tax-gatherer to the Romans.

‡ *Thomas*.—Called also Didymus, which signifies a twin.

§ *James*.—Called the Lord's brother, supposed to be his cousin.

|| *Simon*.—Called also the Canaanite.

¶ *Jude*.—Another son of Alphaeus, called also Thadeus and Lebbeus, the author of the Epistle of Jude.

But I say unto you that hear, love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that arraign you. And to him that striketh thee on the one cheek, offer also the other. And from him that taketh away thy cloak, withhold not thy coat also. Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner. And if you love them that love you, what thanks have you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks have you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, for to receive as much in return. But love ye your enemies; do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful, and to the evil. Be ye therefore merciful, as your father also is merciful. Judge not and you shall not be judged; condemn not and you shall not be condemned. Forgive and you shall be forgiven. Give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.\* For with the same measure that you shall measure, it shall be measured to you again. He used also this comparison: Can the blind lead the blind? do they not fall into the ditch? The disciple is not above his teacher; but every perfected [disciple] shall be as his teacher. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the

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\* Or, "into your lap." The fore part of the long Eastern dress might be so raised, as to be capable of receiving grain, &c.

beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For there is no good tree\* which bringeth forth corrupt fruit; nor a corrupt tree which bringeth forth good fruit. For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man building a house, and who digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that built a house without a foundation upon the earth; against which the stream beat vehemently, and immediately it fell; and the ruin of that house was great.

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WORDS, &c. TO BE EXPLAINED IN LESSON IX.

Loaves of the presence,  
Traitor,

Arraign,

Apostles.

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\* Our Saviour frequently compares persons to trees; the heart is as the root. A good heart will be accompanied by good life and conversation.

## QUESTIONS ON LESSON IX.

- WHAT are the contents of this Lesson?  
 With what did the Pharisees charge the disciples?  
 What reason had they for accusing the disciples of breaking the Sabbath?  
 What were our Lord's observations on that point?  
 To what fact in Jewish history did he refer?  
 For what purpose did the Scribes and Pharisees watch him on another Sabbath?  
 What question did Jesus ask them in consequence of knowing their thoughts?  
 What did he say to the man with the withered hand?  
 What were the names of the apostles?  
 For what purpose did the people flock to him?  
 Mention the blessings he pronounced?  
 What directions did he give about our conduct to those that speak ill of us?  
 What is the most general rule of conduct towards others?  
 What directions did he give about lending?  
 What about our enemies?  
 What about mercy?  
 What about judging?  
 What about men's blindness to their own faults?  
 How did he explain good or bad actions arising from a good or bad heart?  
 What did he say about outward professions and actual obedience?  
 To what does he compare a man who both hears the word and performs it?  
 To what does he liken a man who hears, but does not perform?

## LESSON X.

*Christ heals the centurion's servant—raises the widow's son to life—answers the messengers sent by John the Baptist—testifies in favour of the Baptist—the Jews compared to children singing in the market place—He is anointed by a woman that was a sinner—and absolves her from her sins.*

## FROM LUKE VII.

Now, when he had ended all his sayings in the hearing of the people, he entered into Capernaum,



and a certain centurion's\* servant, who was dear unto him, was sick, and ready to die. And having heard of Jesus, he sent unto him the elders of the Jews, entreating him that he would come and heal his servant. And when they came to Jesus, they entreated him earnestly, saying, He is worthy for whom thou wilt do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man placed under authority, having under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doth it. Now Jesus hearing these things, wondered at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.† And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and a great multitude. Now, when he came nigh to the gates of the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and‡ a great

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\* A Roman officer and a heathen, but having lived among the Jews, and become acquainted with their Scriptures, he had right notions of the true God.

† "Not in Israel;" meaning not among the Jews themselves, who, from their superior information on religion, derived from their Scriptures, might be supposed to be more ready to embrace the truth.

‡ It was a Jewish custom that all who met a corpse carried to the grave, attended it, and joined in the lamentation.

concourse from the city was with her. And the Lord seeing her, had compassion on her, and said to her, Weep not. And having come near, he touched the bier. And they that carried it, stood still; and he said, Young man, I say to thee, arise. And he that was dead,\* sat up and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the country round about. And the disciples of John told him of all these things. And John having called unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their diseases and plagues, and of evil spirits: and unto many that were blind he gave sight. Then† Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with

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\* \* In these acts of divine power, Christ gave us assurance of a more general resurrection, and declared himself to be the resurrection and the life.

† "The works that I do, bear witness of me that the Father hath sent me." John v. 36. It was also foretold in ancient prophecy that the Messiah should do these things.—Isaiah.

the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they which are in gorgeous apparel, and live delicately, are in kings' houses. But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater\* than he.

And all the people† that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him. And the Lord said, Whereunto then shall I compare the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine: and ye say, He hath a demon. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a drinker of wine, a friend of publicans and sinners! But Wisdom is justified of all her

\* Greater as to doctrine; John could only announce the coming of the Messiah, but faithful Evangelists after Christ's resurrection could "preach Christ crucified for our sins, and risen again for our justification."

† Many of the common people, and some of the publicans, having been wrought upon by John's preaching, justified God as righteous, and acknowledged themselves sinners, but the self-righteous, proud Pharisees despised both his doctrine and baptism.

children. And \* one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing at his feet† behind him weeping, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now the Pharisee who had invited him seeing it, spoke within himself, saying, This man, if he were a prophet, would have known who and what kind of woman this is that toucheth him; for she is a sinner. And Jesus answering,‡ said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say it. There was a certain creditor that had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me, therefore, which of them will love him most? Simon answering said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since she entered, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed

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\* His name was Simon.

† Christ probably reclined on a couch, with his head towards the table, and his feet stretched out behind him, for such was the custom in those days.

‡ Christ knew what was passing in Simon's thoughts, and answered him as if he had actually spoken.

my feet\* with ointment. Wherefore, I say unto thee, Her sins which are many are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said† to the woman, Thy faith hath saved thee: go in peace.

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WORDS, &c. TO BE EXPLAINED IN LESSON X.

Centurion,	Raiment,	Creditor,
Bier,	Gorgeous apparel,	Debtor.

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QUESTIONS ON LESSON X.

- WHAT are the contents of this Lesson?
- What was he that sent to Jesus to heal his servant?
- What did the centurion's messengers say in his favour?
- What was the second message sent by the centurion?
- What did Jesus say when he heard it?
- What did Jesus mean by saying, "not in Israel?"
- What miracle did he perform near Nain?
- For whose sake did he perform it?
- What effect had this miracle on the people, and what did they say?
- What message did the Baptist send to Jesus?
- What was our Lord's answer to the Baptist's messengers?
- What testimony did he give in favour of the Baptist?
- What class of people had been baptized by John?
- What class had not been baptized by him?
- To what did our Lord compare the perverseness of the men of his generation?
- What difference was there between John's outward behaviour and Christ's?

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\* An extraordinary mark of respect.

† Those that sat at table with Jesus, murmured at his assuming the prerogative of God by forgiving sins; but he with peculiar dignity overlooks their objections, and simply repeats his assurance of pardon to the woman.

When Jesus sat at meat in the Pharisee's house, what happened remarkable?

What did the Pharisee say within himself about Jesus suffering the woman to touch him?

What answer did Jesus give to the Pharisee?

What is meant by one debtor owing five hundred pence, and another fifty?

Which of the two debtors will love the most?

How did our Lord contrast Simon the Pharisee's conduct with that of the woman?

What did Jesus say to the woman?

What did those sitting at meat with Jesus say within themselves?

What second declaration did our Lord make to the woman?

## LESSON XI.

*A hymn of praise to God for his compassion in forgiving our sins, and bearing with our infirmities.*

PSALM CIII.\*

BLESS the Lord, O my soul,  
And all that is within me, [bless] his holy name;  
Bless the Lord, O my soul,  
And forget not all his benefits:  
Who forgiveth all thine iniquities,  
Who healeth all thy diseases,  
Who redeemeth thy life from destruction.  
Who crowneth thee with kindness and mercies,  
Who satisfieth thy mouth with good,  
[So that] thy youth is renewed like the eagle's,†

\* Psa. cii, Douay version.

† *Like the eagle's.*—The eagle lives and retains its strength to a great age, and moulting in old age, it renews its feathers, and appears as strong and beautiful as ever.

The Lord is compassionate and gracious,  
 Slow to anger and of great kindness :  
 He will not always contend,  
 Nor will he keep [his anger] for ever.  
 He hath not dealt with us according to our sins,  
 Nor rewarded us according to our iniquities ;  
 For according to the height of the heavens above  
 the earth,

So great is his mercy to them that fear him.  
 As far as the east is from the west,  
 So far hath he removed our transgressions from  
 us :

As a father pitieth his children,  
 So the Lord pitieth them that fear him.  
 For he knoweth our frame,  
 He remembereth that we are dust :  
 [As for] man, his days are as grass,  
 As the flower of the field so he flourisheth,  
 For a blast passeth upon him and he is not,  
 And his place knoweth him no more.  
 But the mercy of the Lord is from eternity,  
 And to eternity to them that fear him.  
 And his righteousness to children's children,  
 To those who keep his covenant,  
 And to those who remember his command-  
 ments to do them.\*

The Lord hath prepared his throne in heaven,  
 And his kingdom ruleth over all.  
 Bless the Lord, ye his angels,  
 Great in strength fulfilling his word,

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\* The transitory life of man is in this passage beautifully contrasted with the eternity of God, and of his mercy to them that fear him. It reminds us of the words of the apostle Peter in his first Epistle, chap. i. 24, 25. "For all flesh is as grass, and all the glory of man as the flower of grass—the grass withereth, the flower thereof falleth away : but the word of the Lord endureth for ever, and this is the word which by the Gospel hath been preached to you."

In obeying the voice of his commands.  
 Bless the Lord, all ye his hosts,  
 Ye ministers of his that do his pleasure :  
 Bless the Lord, all ye his works,  
 In every place of his dominion :  
 Bless the Lord, O my soul.

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WORDS, &c. TO BE EXPLAINED IN LESSON XI.

Benefits,  
 Iniquities,  
 Gracious,

Compassionate,  
 Transgressions,  
 Flourisheth,

Covenant,  
 Hosts,  
 Dominion.

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## LESSON XII.

*The parable of the sower—its interpretation—  
 Christ's mother and brethren desire to see him  
 —his reply—he goes into a ship and falls asleep—  
 a storm arises—he rebukes the wind—casts out a  
 legion of demons, and permits them to enter into  
 swine—Jairus entreats him to cure his daughter—  
 a woman is healed by touching him—he cures  
 Jairus' daughter.*

FROM LUKE VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and proclaiming the glad tidings of the kingdom of God: and the twelve were with him. And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene,\*

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\* She was probably of Magdala, a city of Galilee, and not the same with Mary the sister of Lazarus, who lived in Bethany.



out of whom went seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto him of their substance.\* And when a great multitude were gathered together, and were come to him out of every city, he spake by a parable.† The sower‡ went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. Saying these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What may this parable be? And he said, Unto you it is given, to know the mysteries, of the kingdom of God: but to the others§ in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest believing they should be saved. Those on the rock are they, who when they hear, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. And that which fell among thorns are they, who having heard, go forth, and are choked with cares and riches

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\* Supplied him with necessities at their own expense.

† Similitude or comparison.

‡ The design of this parable is to show the causes of men's improving or not improving, under the preaching of the word, and to inform us that there are three sorts of bad hearers, and one of good.

§ *The others*, i. e. those who had not as yet been induced, notwithstanding all his miracles, to become his disciples.

and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, who, in an honest and good heart, having heard the word, keep it and bring forth fruit with patience. No\* man having lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they who enter in may see the light. For there is not any thing secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath,† to him shall be given; and whosoever hath not, from him shall be taken even that which he thinketh he hath.

Then came to him his mother and his brethren, and they could not come at him for the crowd. And it was told him; Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren‡ are these who hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a bark with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in danger. And they came to him, and awoke him, saying, Master, Master, we perish! But he, having risen up, rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said

\* Such as are enlightened with the knowledge of God's word, are not to conceal it, but communicate it for the benefit of others.

† The gifts we have will either be increased or taken away, according as we do or do not use them properly.

‡ The word in the original may mean "cousins." †

unto them, Where is your faith? And they, being afraid, wondered, saying one to another, Who then is this? for he commandeth even the winds and water, and they obey him.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man which had demons long time, and wore no clothes, neither abode in any house, but in the tombs.\* When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What hast thou to do with me, Jesus, thou Son of God most high? I beseech thee torment me not. (For he had commanded the unclean spirit to come out of the man. For many times it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.) And Jesus asked him, saying, What is thy name? and he said, † Legion: because many demons were entered into him. And they besought him that he would not command them to go out into the deep.‡ And there was there an herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them: and he suffered them. The demons therefore going out of the man, entered into the swine: and the herd ran violently down a precipice into the lake, and were choked. When they that fed

\* These tombs were probably small chambers cut out of the solid rock.

† A Latin word, meaning a body of five or six thousand men.

‡ *The deep*—Or into the abyss, probably that which is called Tartarus by St. Peter in his 2nd Epistle, 2nd chapter, 4th verse, which Greek word the English versions render Hell.

them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also who saw it told them by what means he that was possessed by the demons was healed. Then the whole multitude of the country of the Gadarenes round about besought\* him to depart from them; for they were taken with great fear: and he, having gone up into the ship, returned back again.

Now the man out of whom the demons were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thy house, and shew how great things God hath done unto thee. And he went his way, publishing throughout the whole city how great things Jesus had done unto him.

And it came to pass, that, when Jesus was returned, the multitude gladly received him; for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and falling down at Jesus' feet, he besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she was dying. But as he went, the multitude thronged him. And a woman having had an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed by any, came behind him, and touched the border of his garment; and immediately her issue of

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\* In place of acknowledging the divine power of Christ, and becoming believers, the foolish Gadarenes, afraid of meeting with some further loss, entreat him to leave their country.

blood stopped. And Jesus said, Who is he that touched me?\* But all denying, Peter and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out from me. And the woman seeing that she was not hid, came trembling, and, falling down before him, declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately. And he said unto her, Take courage, daughter; thy faith hath made thee whole: go in peace. While he was yet speaking, there cometh one from the ruler of the synagogue's house, saying to him, thy daughter is dead; trouble not the Master. But Jesus hearing it, answered him saying;† Fear not: believe only, and she shall be safe. And when he came into the house, he suffered no man to go in, but Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he, putting them all out, and taking her by the hand, called, saying, Maid, arise. And her spirit came again, and she arose immediately; and he commanded to give her to eat. And her parents were astonished; but he charged them that they should tell no man what was done.

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\* Meaning "who touched me in faith, and hope of being cured." The disciples understood him to mean casual touching by the crowd.

† The faith of Jairus when he heard of his daughter's death, began to give way to his fears, but the compassionate Saviour graciously encourages him, and strengthens his faith.

WORDS, &c. TO BE EXPLAINED IN LESSON XII.

Ministered of their substance, Legion, Virtue,  
Mysteries, Precipice, Synagogue.

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QUESTIONS ON LESSON XII.

- WHAT are the contents of this Lesson ?  
 Who were the women attending on Jesus ?  
 To what operation does Jesus compare the preaching of the Gospel ?  
 Who is the sower ? What is the seed ? Who are they by the way side ? Who are they on the rock ? Who are they among thorns ? Who are they on good ground ?  
 What answer did Christ give about his mother and brethren ?  
 What miracle did he perform whilst on the sea ?  
 What name did the demons assume that possessed the man living in the tombs ?  
 Why were they called Legion ?  
 Into what place did they entreat not to be sent ?  
 Into what did Jesus suffer them to enter ?  
 What became of the swine ?  
 What effect had this miracle on the Gadarenes ?  
 What request did they make of Jesus ?  
 What request did the man cured of the Legion make ?  
 What was Christ's answer to him ?  
 Who was Jairus, and what request did he make ?  
 What instance of faith was shown by a woman, when Jesus was going to Jairus' house ?  
 What did he say to the woman ?  
 What word was brought to Jairus whilst on the way ?  
 Whom did Jesus suffer to be with him whilst raising Jairus' daughter ?  
 What charge did Jesus give to her parents

## LESSON XIII.

*Christ sends forth his twelve disciples—Herod desires to see him—five thousand fed with five loaves and two fishes—the various opinions about Christ—his transfiguration—he cures a child possessed by a demon—they dispute which of them should be the greatest—the Samaritans refuse to receive him—answers to different persons who proposed to follow him.*

## FROM LUKE IX.

THEN having called his twelve disciples together, he gave them power and authority over all demons, and to cure diseases. And he sent them to proclaim the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staff, nor bag, nor bread, nor money; neither have two coats apiece. And into whatsoever\* house ye enter, there remain, and thence depart. And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet, for a testimony against them. And they departed, and went through the towns preaching the gospel, and healing every where.

Now Herod the tetrarch† heard of all that had been done by him: and he was perplexed, because that it was said by some that John was risen from the dead; and by some, that Elias had appeared; and by others, That one of the

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\* When arrived in any place they were not to go from house to house.

† Herod, who lived when our Lord was born, died soon after that event, and left his kingdom to his four sons, of whom the Herod here mentioned was one, called Tetrarch, because he ruled over a fourth part of a kingdom.

ancient prophets was risen again. And Herod\* said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him?

And the apostles having returned, told him all that they had done. And taking them, he went aside privately into a desert place belonging to the city called Bethsaida. And the multitudes, when they knew it, followed him; and he received them, and spake to them of the kingdom of God, and healed them that had need of cure. Now the day began to decline: then came the twelve, and said unto him, Send the multitudes away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; unless we should go and buy food for all this people. (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then taking the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and what remained† to them was taken up, twelve baskets of fragments.

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\* Herod had murdered John, and was now afraid that he had risen from the dead, his guilty conscience tormenting him: for a bad man is a terror to himself.

† That nothing might be lost. The wasting of those things which are given for our use, is sinful. Besides that, the miracle was thus made more striking, from the remaining fragments so far exceeding the whole five loaves. It also showed that Jesus did not design *ordinarily* to supply himself and his followers with *food* by miracle, although he healed the sick, &c. every day.



And it came to pass, as he was alone\* praying, his disciples were with him: and he asked them, saying, Who say the multitudes that I am? They answering said, John the Baptist; but some say Elias; and others say, That one of the ancient prophets is risen again. He said unto them, But who say ye that I am? Peter answering said, The Christ† of God. And he strictly charging them, commanded them‡ to tell this to no man; saying, The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For§ whosoever wishes to save his life shall lose it: but whosoever will lose his life for my sake, he shall save it. For what shall a man profit to have gained the whole world, but to have lost himself, or be cast away? For whosoever will be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels. But I tell you truly, There are some of those standing here who shall not taste death till they see the kingdom of God.

And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. || And whilst he

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\* *Alone*; i.e. absent from the people.

† Peter answers in the name of all, and declares their conviction that Jesus was the Christ, that is, the anointed One of God.

‡ Not to publish it till after his resurrection.

§ The love of this life, and its enjoyments, is a great temptation to deny Christ, and to renounce his religion, and whoever would wish to save life in this world on such terms, will fail of eternal life in the next.

|| The glory in which Christ now appeared was a specimen of that glory in which he shall come to judge the world.

was praying, the appearance of his countenance was altered, and his raiment was dazzling white. And, behold, there talked with him two men, who were \*Moses and Elias: who appearing in glory, spake of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and awaking they saw his glory, and the two men that stood with him. And it came to pass, as they were departing from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he was thus speaking, there came a cloud,† and overshadowed them: and the disciples feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my beloved Son: hear him. And when the voice was uttered, Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the mountain, a great multitude met him. And, behold, a man from the multitude cried out saying, Master, I beseech thee, look upon my son; for he is mine only child: and lo, a spirit seizeth him, and suddenly he crieth out; [and he throweth him down,]‡ and teareth him so that he foameth; and, bruising him, hardly departeth from him. And I be-

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\* The appearance of Moses the lawgiver, and Elijah the chief of the prophets, both attending on Christ, shewed the agreement of the law and the prophets concerning him, and their fulfilment in him.

† This cloud was a sign of the Divine Presence.

‡ These words within brackets are found in three manuscripts, and several ancient translations. They have probably been supplied from Mark ix. 13.

sought thy disciples to cast him out: and they could not. And Jesus answering said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither. And as he was coming, the demon threw him down, and tore him. And Jesus rebuked the unclean spirit, and cured the child, and delivered him again to his father. And all were amazed at the mighty power of God.

But while all wondered at all things which Jesus did, he said unto his disciples, Mark attentively these words:\* for the Son of man is about to be delivered into the hands of men. But they† understood not this saying, and it was hid from them, so that they perceived it not: and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least‡ among you all, the same shall be great. And John answering said, Master, we saw one casting out demons in thy name; and we forbid him, because he follow-

\* *Mark attentively*, &c. literally, lay these words to your ears.

† The disciples as yet had but an imperfect apprehension of the office of the Messiah. They expected him to deliver the Jewish nation from bodily servitude to the Romans, and to re-establish the throne of Israel in the house of David. They could not therefore reconcile his death and sufferings with their pompous ideas of his character. Our Lord took frequent opportunities of undeceiving them, and of showing them that his glory was of a different kind from that of this world.

‡ Christ will have his disciples aim at the honour of humility and meekness, and not to be ambitious of worldly rank.

eth not with us. And Jesus said to him, Forbid\* him not: for he that is not against us is for us. And it came to pass, that when the days of his removal were fulfilled, he steadfastly set his face to go to Jerusalem, and sent messengers before his face, and they went, and entered into a village of the Samaritans, to make preparation for him. And they† did not receive him, because his face was directed toward Jerusalem. And his disciples, James and John, seeing this, said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias‡ did? But he turned and rebuked them, and said, Ye know not of what kind of spirit ye are. For the Son§ of Man is not come to destroy, but to save the lives of men. And they went to another village.

And it came to pass, that, as they went, a certain man said unto him, on the way, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him,

\* We are here taught not to condemn those who do that which is good in itself, but who, in their manner of doing it, follow not exactly the plan that we would approve of.

† The Samaritans would not receive him, because they saw that he was going to worship at Jerusalem. They insisted that Mount Gerizim was the only true place of worship.—See John iv. 20.

‡ The occurrence referred to here by the disciples is recorded in 2 Kings, 1st chap. when Elijah called for fire from heaven to destroy the captains and their fifties, whom the king of Israel had sent to take him. This happened near Samaria, perhaps at the very place where Jesus and his disciples were.

§ Christ's religion is not to be supported by inflictions of temporal death. It inspires with a spirit of love and peace.

Let the dead bury their dead;\* but go thou and proclaim the kingdom of God. And another also said, Lord, I will follow thee; but let me first go and take leave of them that are at home at my house. And Jesus said unto him, No man† having put his hand to the plough, and looking back, is fit for the kingdom of God.

[ The Apostle Paul thus describes the state of those who are living in sin, as a state of death, and their deliverance from that state as a resurrection from the dead.—Ephes. ii. 1—10.]

And you [bath God made alive] when ye were dead in trespasses and sins; wherein, in time past, ye [Gentiles] walked according to the course of this world, according to the prince of the power of the air—of the spirit that now worketh in the children of disobedience.‡ In which things§ we [Jews] also were conversant in time past—in the lusts of our flesh, doing the will of the flesh and of the thoughts, and were by nature children of wrath, even as the rest. But God, being rich in mercy, through his great love, wherewith he loved us, even when we were dead in sins, hath made us alive with Christ. (By grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places through Christ Jesus: that he might show in the ages to come the abundant riches of his grace, in his goodness towards us through Christ Jesus. For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any

\* Not that Christ disapproved of any filial duty, but we must not make it an excuse for the omission of our duty to God.

† No person who proposes to follow the Saviour, and who looks wishfully back on worldly things, as loth to part with them, will be received by him as a disciple.

‡ Or unbelief.

§ Viz. trespasses and sins.

man should glory, for we are his workmanship, created in Christ Jesus unto good works, which God hath prepared before hand, that we should walk in them.

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WORDS, &c. TO BE EXPLAINED IN LESSON XIII.

Tetrarch,	Tabernacle,	To put a hand to the
To deny himself,	Let the dead bury	plough, and look
To take up his	their dead,	back.
cross,		

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QUESTIONS ON LESSON XIII.

- WHAT are the contents of this Lesson ?  
 What power did Jesus give to his disciples ?  
 For what purpose did he give it ?  
 For what did he send them forth ?  
 What directions did he give them ?  
 What report had Herod heard that perplexed him ?  
 How many men did Jesus feed with a few loaves ?  
 How many baskets of fragments were taken up ?  
 What question did he ask his disciples concerning public opinion about him, and what was their answer ?  
 What question did he ask them as to their own opinion ?  
 Which of them gave the answer, and what was it ?  
 What did he tell his disciples respecting his treatment by the Jews ?  
 What did he declare to be necessary for any man desiring to be his follower ?  
 Which of the disciples were with him during the transfiguration ?  
 Describe the transfiguration ?  
 Who are seen talking with him, and about what was their discourse ?  
 What proposal did Peter make on this occasion ?  
 What extraordinary appearance terrified the three disciples ?  
 Of what was the cloud a sign ?  
 What voice was heard out of the cloud ?  
 What miracle, did Jesus perform on the next day ?  
 Did the disciples understand what was meant by their Lord's being delivered into the hands of men ?  
 What hindered them from understanding it ?  
 What ambitious thought arose in their hearts ?

In what way did Jesus reprove their thought?

What instance of a narrow spirit did John and the other disciples shew?

What answer did Christ give them?

Why did not the Samaritans receive him?

What proposal did James and John make about those Samaritans, and to what event in Jewish history did they refer?

How did our Lord treat their proposal, and what did he say?

What did Jesus say to the man who said that he would follow him whithersoever he went?

What did he say to the man who wanted first to bury his father?

What objection did the third man make to an immediate following of Jesus?

What was our Lord's answer?

What is meant by a man's putting his hand to the plough and looking back?

## LESSON XIV.

*Christ sends forth 70 disciples—they return with joy—a lawyer proposes a question concerning the means of obtaining eternal life—Jesus, in reply, tells the story of the good Samaritan—he is entertained by Martha and Mary—different conduct of the two sisters—Christ teaches his disciples to pray—parable of the man who went to a neighbour's house at night to borrow three loaves.*

FROM LUKE X. AND XI.

After these things the Lord appointed other seventy\* also, and sent them two and two before

\* That is, beside the twelve. As the elders of Israel, who were partakers of the same spirit which was upon Moses, were seventy, it is probable that our Lord chose that number for that reason. See Numb. ii. 25. And also the twelve apostles were answerable to the twelve tribes.

his face into every city and place, whither he himself was to come. He said to them, The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs amidst wolves. Carry neither purse, nor bag, nor shoes: \* and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall return to you. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Remove not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and cure the sick that are therein, and say to them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city, which cleaveth to us, we wipe off against you: notwithstanding, be ye sure of this,† that the kingdom of God is come nigh unto you. But I say to you, That it shall be more tolerable in that day for Sodom than for that city. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they would have long ago repented, sitting in sackcloth and ashes.

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\* A sign of haste and of important business. Thus the Prophet Elisha, when informed by the Shunamite of the death of her son, sent his servant on before him in haste to lay his staff on the child's face, saying to him, "If thou meet any man, salute him not; and if any salute thee, answer him not again." 2 Kings iv.

† Notwithstanding your rejection of us and of the doctrine of the gospel, be ye sure of this, &c. &c.



But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to destruction. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name. And he said to them, I beheld Satan as lightning falling from heaven. Behold, I give to you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. But yet rejoice not in this, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in the spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me by my Father: And no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes that see the things which ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

And, behold, a certain lawyer stood up, tempting him,\* and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God

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\* Making trial of him.

with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live. But he, desiring to justify himself,\* said to Jesus, And who is my neighbour?† And Jesus answering said: A certain man went down from Jerusalem‡ to Jericho, and fell among robbers, who, having stripped him of his raiment and wounded him, departed, leaving him half dead. And it chanced that a certain priest came down that way; and seeing him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan,§ being on his journey, came where he was: and seeing him, had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and setting him on his own beast, brought him to an inn, and took care of him. And on the next day when he was departing, taking out two|| pence, he gave them to the host, and said unto

\* That is, to make a display of his own righteousness and adherence to the law.

† The Scribes and Pharisees counted none their neighbours but their friends, or those of their own sect. Our Saviour did not think fit to answer the question directly, but by an interesting case draws him to answer it himself.

‡ The road from Jerusalem to Jericho is mountainous and very convenient for robbers. One pass is still called the mountain of blood, or the bloody road. See Shaw's Travels, page 276.

§ The Samaritans were a mixed race, the descendants of Assyrian colonists, and those few Israelites, who were left in their country by the Assyrian conquerors, or who deserted from the Jews afterwards. The Jews and they bore an implacable hatred to each other.

|| Two denarii: about 15 pence of our money. This penny, or denarius, seems to have been the common day's wages for labourers.

him, Take care of him; and whatsoever thou spendest more, at my return I will repay thee. Which now of these three, appears to thee to have been neighbour to him that fell among the robbers? And he said, he that shewed mercy on him. Then said Jesus to him, Go,\* and do thou likewise.

Now it came to pass, as they were on their journey, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sitting at the feet of Jesus, heard his word. But Martha was harassed about much attendance, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answering said to her, Martha, Martha, thou art anxious and troubled about many things: but one thing is necessary: and Mary hath chosen that good part,† which shall not be taken away from her.

And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, [Our] Father, [who art in heaven,] Hallowed be thy name: Thy kingdom come: [Thy will be done, as in heaven, so on earth.]‡ Give us day by day our daily bread:

\* Every person in misery is our neighbour, and a proper object of our compassion.

† Namely, attention to Christ's instruction, with a view to the salvation of her soul.

‡ The passages enclosed in brackets in this prayer, are not found in some manuscripts, and therefore are omitted by many modern critics, as Griesbach, &c. They are supposed to have been supplied from the parallel passages in Mat. vi. They are omitted in the Armenian and Vulgate translations. Origen says, that Luke has them not, though Matthew has.

And forgive us our sins ; for we also forgive every one that is indebted to us : and lead us not into temptation ; but deliver us from evil.\*

And he said unto them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves ; for a friend of mine is come to me from a journey, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not ; the door is now shut, and my children are with me in bed ; I cannot rise and give thee.† I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you, For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, evil as ye are, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to those that ask him ?

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WORDS, &c. TO BE EXPLAINED IN LESSON XIV.

Sitting in sackcloth and ashes, Scorpions.	A certain lawyer, To justify himself,	That good part, Importunity.
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\* *From evil, or from the evil one, viz. Satan.*

† The Rheims version adds here from the Vulgate, "yet if he shall continue knocking ;" this is manifestly understood in the Greek text, although not expressed.

## QUESTIONS ON LESSON XIV.

- WHAT are the contents of this Lesson ?  
 How many disciples did Jesus send besides the twelve ?  
 Where did he send them ?  
 What directions did he give them ?  
 Against what towns did he pronounce judgment, and why ?  
 What account did the seventy bring back ?  
 What did our Lord say on the decline of Satan's kingdom ?  
 What did he say to the seventy about the demons being subject to them ?  
 What advantage did he say that the disciples had over former prophets and kings ?  
 What question did a certain lawyer ask him ?  
 In what manner did Jesus answer him ?  
 How did the priest behave to the wounded man ? how the Levite ?  
 How did the Samaritan behave ?  
 Who were the Samaritans ?  
 How much money did the Samaritan give for the support of the wounded man ?  
 By what question did our Lord end the inquiry respecting one's neighbour ?  
 In what way did the lawyer answer this question ?  
 Who received Jesus into her house, and who was her sister ?  
 What difference of conduct was there between the two sisters ?  
 What remark did our Lord make on them both ?  
 What "good part" did our Lord mean ?  
 When asked by his disciples, to teach them to pray, what form of prayer did he use ?  
 By what parable did he recommend perseverance in prayer ?

## LESSON XV.

*Christ casts out a demon that was dumb—he is charged with having done it through Beelzebub—his reply—no sign to be given to this generation—candle not to be put in a secret place—Christ dines with a Pharisee—denounces woe to the Pharisees and Lawyers—the Scribes and Pharisees urge him to speak—the leaven of the Pharisees—consequence of confessing and of denying Christ—sin against the Holy Spirit.*

FROM LUKE XI. AND XII.

AND he was casting out a demon, and it was dumb.\* And it came to pass, that the demon having gone out, the dumb spake; and the multitude wondered. But some of them said, He casteth out demons by Beelzebub the chief of the demons. And others tempting him, asked of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself,† how shall his kingdom stand? Because ye say that I cast out demons through Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore they shall be your judges. But if I by the finger of God cast out demons, no doubt the kingdom of God is come unto you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him

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\* The demon is here called dumb, because he had deprived the possessed man of his speech.

† That is, if he be fighting against his own kingdom by relieving those who were possessed of demons.

all his armour in which he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places,\* seeking rest; and finding none, he saith, I will return into my house whence I came out: and having come he findeth it swept and set in order. Then he goeth, and taketh to him seven other spirits more wicked than himself; and entering in, they dwell there: and the last state of that man is† worse than the first.

And it came to pass, as he was speaking these things, a certain woman lifting up her voice out of the crowd, said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

And when the people were crowding together, he began to say, This is an evil generation: they seek a sign,‡ and no sign shall be given it but the sign of Jonas§ the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen|| of the south shall rise in the judgment with the men of

\* *Dry places*, i. e. the Desert.

† "If, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. ii.

‡ We learn from 12th chapter of Matt. that it was the Scribes and Pharisees who made this request.

§ "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matt. xii. 40.

|| "And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem." 2 Chron. ix. 1.

this generation, and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here. The men of Nineveh\* shall rise in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

No man, having lighted a candle, putteth it in a secret place, or under a bushel, but on a candlestick, that they who come in may see the light. The light of the body is the eye: therefore when the eye is sound, the whole body also is enlightened; but when thine eye is distempered, thy body also is in darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be enlightened, having no part dark, the whole shall be enlightened, as when a lamp enlighteneth thee by its brightness.

And as he was speaking, a certain Pharisee invited him to dine with him: and he going in, sat down. And when the Pharisee saw it, he wondered that he had not washed before dinner. And the Lord said unto him, Now ye Pharisees make clean† the outside of the cup and the dish, but your inner part is full of rapine and wickedness. Ye fools, did not he that made that which is without make also that which is within? But rather give alms‡ of what ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and

\* The sin of the unbelieving Jews in rejecting Christ, was much greater than the sin of the Ninevites would have been in refusing to listen to the preaching of Jonas.

† Ye are scrupulous about external purity, but regardless of purity of heart and mind.

‡ Our Lord tells them that there is a better way of purifying their meals, that is, by distributing to the poor and needy according to their ability.



rue, and all manner of herbs,\* and pass over justice and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the uppermost seats in the synagogues, and salutations in the markets. Woe unto you, for ye are as graves† which appear not, and the men that walk over are not aware of them.

Then one of the lawyers,‡ answering, said, unto him, Master, in saying these things, thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye load men with burdens§ hard to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness and consent to the deeds of your fathers; for they indeed killed them and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will kill and persecute, that the blood of all the prophets, which was shed from the foundation of the world, may be required from this generation; from the blood of Abel,|| unto the blood of Zacharias, who was slain between the altar and the temple: verily I say unto you, it shall be required from this generation. Woe unto you, ye lawyers! for ye have taken away the key of knowledge: ye entered not

\* The most trifling and insignificant things.

† Overgrown with grass and herbs.

‡ One of the Scribes or expounders of the Mosaic law.

§ These burdens were chiefly a rigid exaction of obedience to the whole ceremonial law, together with traditions, austerities and severities which they imposed on the people, but underwent no part themselves.

|| "And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him."—Gen. iv. 8.

in yourselves, and those that were entering in, ye hindered.

And as he said these things unto them, the Scribes and the Pharisees began to urge \* him vehemently and to entice him to speak of many things : lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him. Meantime, when there were gathered together many thousands of the multitude, so that they trode one upon another, he began to say unto his disciples : First of all † beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be uncovered : nor hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will shew whom ye shall fear : Fear ‡ him who, after he hath killed, hath power to cast into hell ; yea, I say to you, Fear him. Are not five sparrows sold for two farthings ? and not one of them is forgotten before God : but even the very hairs of your head are all numbered.

\* They put to him many artful questions, and provoked him to drop some unguarded expression which might be turned to his disadvantage.

† He bids them above all things to be aware of hypocrisy, the reigning sin of the Pharisees, which, like leaven, spreads its infection through all the principles of a man ; but however close and artful hypocrisy may be, it is known to God, and shall be exposed in its true light to all.

‡ Our Lord arms his disciples against the persecutions they were to meet with, by urging them to discard the fear of men, who can only injure the body, and even that not without permission, and to cherish a holy fear for an all-powerful God.

Fear not, therefore: ye are of more value than many sparrows.

And I say unto you, Whosoever will confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth\* me before men, shall be denied before the angels of God.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven. And when they bring you into the synagogues, and to magistrates and powers, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you at that very time what it is proper to say.

WORDS, &c. TO BE EXPLAINED IN LESSON XV.

Alms,	To catch something out of his
To tithe mint and rue, &c.	mouth,
Graves which appear not,	The leaven of the Pharisees,
	Blasphemeth.

QUESTIONS ON LESSON XV.

WHAT are the contents of this Lesson?

What work had Jesus done which made some say that he was assisted by Beelzebub?

How did others tempt him?

How did he answer the charge about Beelzebub?

What did he say of those who are not for him?

What did he say of an unclean spirit going out of a man, and returning again?

What is meant by the last state of that man being worse than the first?

\* Not such as deny him, like Peter, amidst temptations, and then go out and weep bitterly, and return again to him; but such as persist in their denial, and return not to confess him.

What exclamation did a woman of the crowd use, and how did Jesus answer it?

What sign did he say should alone be given to that generation?

What similitude is there between the history of Jonas and of Christ?

Why is it said that the queen of the south shall condemn the men of that generation?

Why is it said that the Ninevites shall condemn them?

What did the Pharisee who invited Jesus to dinner wonder at?

What did our Lord say to him? and what did he mean by "cleaning only the outside?"

In what way may all things be clean?

In what things were the Pharisees very exact, and what did they pass over and neglect?

What outward mark of pride did they show?

To what does our Lord compare the Scribes and Pharisees?

With what does he charge the lawyers?

To what burdens does he allude?

What did he say was to be required of that generation?

Whose was the first blood shed in the world?

Who was Abel, and by whom was he murdered?

For what purpose did the Pharisees urge Jesus to speak of many things?

Of what did he warn his disciples to beware?

Of whom does he tell them not to be afraid?

Whom does he tell them to fear?

What was the whole of what he said to strengthen his disciples against persecution?

What reward for those who shall confess Christ before men?

What is reserved for him that denieth Christ?

What blasphemy is not to be forgiven?

What did he tell his disciples about their answering when brought before magistrates and powers?

What help did he promise them on such occasions?

## LESSON XVI.

*A man asks Christ to divide an inheritance—the answer, and application—the parable of the rich man's ground—punishment of him who knew his master's will, and did it not—of him that knew it not—Christ came to send fire and division on earth—he exhorts to reconciliation—not to judge our neighbour in affliction—the parable of the fig-tree—a woman infirm for 18 years, cured—indignation of the ruler of the synagogue—Christ's answer to him—the kingdom of God compared to a grain of mustard-seed and to leaven.*

## FROM LUKE XII. AND XIII.

AND one of the multitude said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who appointed me a judge or a divider over you? And he said unto them, Take heed and beware of covetousness: for a man's life† consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my produce? and he said, This will I do: I will pull down my barns, and build greater; and there will I collect together all my produce and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou fool! this night shall thy soul be

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\* Jesus claimed no power as a civil magistrate. His kingdom is not of this world.

† That is, the comfort or usefulness of a man's life.

required of thee : then whose shall those things be, which thou hast provided ? So\* is he that layeth up treasure for himself, and is not rich toward God.

And he said to his disciples, Therefore I say unto you, be not anxious for your life, what ye shall eat, nor for the body, with what ye shall be clothed. The life is more than meat, and the body than clothing. Consider the ravens : for they sow not, neither reap : which neither have storehouse nor barn ; and God feedeth them. How much more do ye excel the fowls ! And which of you by taking anxious thought can add to his stature one cubit ? If ye then be not able to do that thing which is least, why are ye anxious for the rest ? Consider the lilies how they grow : they toil not, they spin not : and yet I say unto you, That Solomon† in all his glory was not arrayed like one of these. If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you ? O ye of little faith ! And seek not ye what ye shall eat, or what ye shall drink,‡ nor be in anxious suspense. For all these things do the nations of the world seek : and your Father knoweth that ye have need of these things.— But seek ye the kingdom of God ; and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell what ye have, and give alms : make for yourselves bags which grow not

\* Our Lord here makes an awful application of the parable, showing the folly of seeking the wealth of this world, to the exclusion of all care about the salvation of the soul.

† Solomon, Son of David, King of Israel, exceeded all the kings of the earth in riches and for wisdom. 1 Kings, x. 23.

‡ Or, " Be not lifted up on high."

old, a treasure\* in the heavens that faileth not, where no thief approacheth, nor moth corrupteth. For where your† treasure is, there will your heart be also. Let your‡ loins be girded, and your lamps burning; and be ye like men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Happy are those servants whom the Lord when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will attend and serve them. And if he shall come in the second watch,§ or come in the third watch, and find them so, happy are those servants. And this ye know, that if the master of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken into. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us; or likewise to all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall make ruler over his household, to give them their measure of corn in due season?|| Happy is that servant, whom his lord,

\* The eternal happiness of their souls in heaven.

† Whatever a man considers his chief treasure will govern both his heart and conduct.

‡ An exhortation to watchfulness. There is an allusion made to the long garments worn by the eastern nations, which were girded up about the loins when active service was required. The whole passage is descriptive of a wedding, at which it was customary to carry torches.

§ The watch was a fourth part of the night, or three hours. The first began at six in the evening, the second at nine, &c.

|| *Measure of corn.*—The mode of maintaining slaves sometimes was, to deliver to them a certain measure of corn or other food at stated times.

when he cometh, shall find so doing. In truth I say unto you, that he will make him ruler over all that he possesseth. But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maid-servants, and to eat and drink, and to be drunken: the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unfaithful. And that servant, who knew his lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more. \* I am come to cast fire on the earth; and what will I, if it be now kindled? But I have a baptism† to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you No; but rather division:‡ for, from henceforth, there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daugh-

\* Christ's intention was to promote peace, but man's pride and prejudice were so great as to occasion great animosity against him and his followers.

† The baptism here mentioned was his sufferings; he was soon to be bathed in his own blood, and he was straitened, or pained with desire till those sufferings were accomplished.

‡ The natural consequence of the reception of the gospel by some, and its rejection by others; a consequence not to be charged on the gospel, but on the perversity of its enemies.



ter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. And he said also to the multitudes, When ye see a cloud rise out of the west, immediately ye say, There cometh a shower: and so it is. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass. Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is just? \* When thou goest with thine adversary to the magistrate, as thou art in the way, use thine endeavour that thou mayest be delivered from him; lest he drag thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison: I tell thee, thou shalt not go out thence, till thou hast paid the very last mite.

There were present at that time some that told him of the Galileans, † whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? No, ‡ I say to you; but except ye repent, ye shall all likewise perish.

\* This is said by way of parable to signify that we ought, without delay, to avail ourselves of the opportunity now offered before it be too late; that we should "discern the time" of Christ's coming to us with the offer of salvation, and lose not the occasion of embracing it.

† Whom Pilate had ordered to be slain whilst offering their sacrifices. They were the followers of Judas of Galilee, who persuaded many of the Jews that they ought not to pay tribute to Cæsar.

‡ We learn hence that a violent death is no certain indication of God's displeasure, and that it is not right to conclude that people have been great sinners because they have been great sufferers. We should therefore check rash censures and uncharitable judgments respecting such instances of God's dealings with men.

Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were wicked\* above all men that dwelt in Jerusalem? No, I say to you, but except ye repent ye shall all likewise† perish. He spake also this parable: a certain man had a fig-tree‡ planted in his vineyard; and he came seeking fruit on it, and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down; why encumbereth it the ground? And he answering said to him, Lord, leave it this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.§

And he was teaching in one of the synagogues on the sabbath: and, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed together, and could not at all lift up herself. And when Jesus saw her, he called her to him, and said to her, Woman,|| thou art delivered from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the

\* *Wicked*.—The word literally signifies a debtor.

† *Likewise*, no less certainly.

‡ Meaning the Jewish church in possession of peculiar advantages; but the parable ought not to be confined to it alone. When God places persons in his church as in a vineyard, he expects them to bring forth fruits of faith and obedience; if they do not, why encumber they, or needlessly take up, the ground?

§ Christ intercedes for unfruitful sinners, and pleads for them, begging a longer time, that every means may be tried for their recovery.

|| The poor woman's body was contracted to such a degree that she could not raise herself upright, yet in spite of pain and affliction, she attended public worship on the sabbath-day. Go; and do thou likewise.

synagogue, being moved with indignation, because Jesus had healed on the Sabbath, answering, said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite! doth not every one of you on the sabbath loose his ox or his ass from the manger, and lead it away to watering? And ought not this woman, being a daughter\* of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, To what is the kingdom of God like? and whereunto shall I liken it? It is like a grain† of mustard-seed, which a man took, and cast into his garden: and it grew, and became a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.‡

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WORDS, &c. TO BE EXPLAINED IN LESSON XVI.

Inheritance,	Cubit,	A spirit of infirmity,
Covetousness,	Suspense,	A daughter of Abraham,
Produce,	Adversary,	Leaven.
Stature,	Mite,	

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\* A descendant of Abraham.

† By this parable is represented the great extension of Christ's religion, notwithstanding its small appearance at first. By the next parable is represented its wonderful efficacy in reforming the hearts and characters of mankind.

‡ Till the whole world shall become converted to the truth.

## QUESTIONS ON LESSON XVI.

WHAT are the contents of this Lesson ?

What answer did our Lord give when asked to divide an inheritance ?

Against what sin did he warn the people immediately after ?

By what parable did he show the folly of too great a desire of worldly things ?

What did God say to the man who promised himself a long enjoyment of his riches ?

How did our Lord apply the parable ?

What did he say to his disciples about anxiety and distrust of God's providence ?

What is to be sought after first of all ?

What treasure ought to be provided by us ?

Where is a man's heart ?

By what comparison did our Lord exhort his disciples to watchfulness ?

What servants are pronounced happy ?

What reward shall be given to the faithful steward by his lord ?

What punishment to the unfaithful servant ?

Who are to be beaten with many stripes, and who with few ?

What did Christ mean by sending fire on the earth ?

What was the baptism with which Christ was to be baptized ?

Explain how it came that Christ caused division on earth ?

What did he say about family divisions ?

How did he contrast the Jews' sagacity in judging of the weather with their blindness in other matters ?

In what words does he recommend reconciliation with an adversary ?

What cruelty had Pilate committed on some Galileans ?

What did our Lord say on that subject, and what did he mean to check by it ?

Recite the parable of the barren fig-tree ?

What is the meaning of that parable ?

What miracle moved the indignation of the ruler of the synagogue, and why ?

To what common practice did our Lord allude in his answer ?

What effect had his answer on his adversaries, and what on the people ?

By what comparison is the great extent of God's kingdom from small beginnings, represented ?

By what comparison is the success of the Gospel in effecting a change in the world, represented ?

## LESSON XVII.

*Christ goes towards Jerusalem—exhorts to enter by the narrow gate—many shall come from all parts and sit in the kingdom of God—Christ is told that Herod sought to kill him—his reply—and lamentation over Jerusalem—he cures the dropsy on the sabbath day—and justifies himself—he recommends humility—and to invite the poor—the parable of the great supper, and the excuses of those that were bidden—the disposition requisite to be Christ's disciple—before building, necessary to count the cost.*

## FROM LUKE XIII. AND XIV.

AND he went through the cities and villages teaching, and making his journey toward Jerusalem. And one said to him, Lord, are those who are saved few? And he said to them, Strive to enter by the narrow gate, for many, I say to you, will seek to enter, and will not be able. When once the master\* of the house is risen, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he answering will say to you, I know you not whence ye are; then ye will begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: but he will say, I tell you, I know you not whence you are; depart from me, all workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see

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\* Our Lord represents himself as a master of a family, who having invited guests to his supper, waits till all those who have accepted the invitation, are come in; then rises and shuts the door, after which there is no further admittance.

Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out: and they\* shall come from the east and from the west, from the north and from the south, and shall be guests in the kingdom of God. And behold, there are last, who shall be first, and there are first who shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod† desireth to kill thee. And he said unto them, Go ye and tell that fox, Behold, I cast out demons, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a bird ‡ doth her brood under her wings, and ye would not! Behold,§ your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sab-

\* Many Gentiles from all parts of the earth, shall be admitted into a state of happiness and glory, whilst the impenitent Jews, with all other unbelievers, will be thrust into eternal misery and despair.

† These Pharisees were probably sent by Herod, with the design of intimidating our Lord, and therefore he charges them with the answer to Herod. He calls him 'a fox,' because he was a very crafty prince.

‡ *Bird*, doubtless the hen, which was sometimes called, both by Greek and Latin writers, *the bird*, by way of eminence.

§ This was fulfilled in the destruction of Jerusalem, and the Jewish temple, by the Romans under Titus.

bath, that they watched him. And, behold, there was a certain man before him that had the dropsy. And Jesus answering, spake to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath? And they held their peace. And he took him, and healed him, and sent him away. And answering them, he said, Which\* of you shall have an ass or an ox fallen into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him again to these things.

And he spoke a parable to those that were invited, when he marked how they choose out the chief places, saying unto them, When thou art invited by any one to a wedding, sit not down in the chief place, lest a more honourable man than thou be invited by him; and he that inviteth thee and him come and say to thee, Give place to this man; and thou begin with shame to take the lowest place. But when thou art invited, go and sit down in the lowest place; that when he that invited thee cometh, he may say to thee, Friend, go up higher: then shalt thou have honour in the presence of those that sit at meat with thee. For every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

Then said he also to him that had invited him, When thou makest a dinner or a supper,† call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours, lest they also invite thee again, and a recompense be made thee. But

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\* He here justified the act of healing on the sabbath, by the common practice of the Jews themselves, with this difference, that he did it to relieve a man, they to assist a beast.

† Christ does not mean to prevent relations and friends from inviting one another to eat together, but teaches, that if we have money to spend on expensive feasts, we ought rather to expend it upon those who need it than on those who do not.

when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for a recompense shall be made to thee at the resurrection of the just.

And one of them that sat at meat with him, hearing these things, said unto him, Blessed is he that shall eat bread\* in the kingdom of God. Then said he to him, A certain man† made a great supper, and invited many, and sent his servant at the hour of supper to say to them that were invited, Come; for all things are now ready. And they all with one consent began to excuse themselves. The first said to him, I have bought a piece of ground, and I am under the necessity to go and see it: I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them: I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and still there is room. And the lord said to the servant, Go out into the highways and hedges, and compel‡ them to come in, that my house may be filled. For I say unto

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\* To eat bread, was a usual phrase for a whole meal.

† Christ's chief intention in this parable was, to foretell the rejection of the Jews, for the neglect of his gracious invitation; and the adoption of the Gentiles, represented by such as were in the lanes, hedges, and highways.

‡ By compelling them to come, is not meant any outward violence, but earnest persuasion, which would not take a denial. This refers to the sending out Apostles, &c. to preach earnestly every where.



you, That none of those men that were invited shall taste of my supper.

And great multitudes went with him; and turning he said to them, If any man come to me, and hate\* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross,† and come after me, cannot be my disciple. For which of you intending to build a tower,‡ sitteth not down first and reckoneth the expense, whether he have wherewith to finish it? Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet far off, he sendeth an embassy, and asketh conditions of peace. So likewise, every one of you that renounceth not all that he hath, cannot be my disciple. Salt§ is good; but if the salt have lost its savour, with

\* "Hate," means, "be ready to forsake." Christ must be loved above all, and his followers must be ready, if called upon, to give up every enjoyment and comfort for his cause.

† Malefactors condemned to be crucified were compelled to bear their own crosses to the place of execution.

‡ In these two parables our Lord advises his followers to consider well beforehand what a steady profession of religion is likely to cost them.

§ The true followers of Christ, but more especially good ministers, are compared to salt, and are of great use, both by their teaching and example; (as salt is not only itself free from corruption, but preserves other things,) but professing followers of Christ, destitute of the true Christian spirit, are compared to tasteless salt, the most worthless thing in the world.

what shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

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WORDS, &c. TO BE EXPLAINED IN LESSON XVII.

Humbled,	To compel men to	To hate father, &c.
Exalted,	come in.	

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QUESTIONS ON LESSON XVII.

- WHAT are the contents of this lesson?
- What did some of the Pharisees say of Herod's intentions, and what was Christ's answer?
- Why did Christ call Herod a fox?
- Repeat Christ's lamentation over Jerusalem?
- What had the people of Jerusalem done to the prophets?
- By what comparison did our Lord represent his wishes to save Jerusalem?
- For what purpose was he watched on the sabbath?
- What cure did he then perform, and how did he justify his healing on the sabbath?
- Were the Jews able to answer him?
- What parable did he use about the chief places?
- In what place did he recommend to sit down?
- Who are to be exalted, and who are to be humbled?
- When we make a feast, whom should we invite, and why?
- Repeat the parable of the great supper?
- What excuses did those who were invited send? and who was angry?
- What did the master of the house desire his servant to do?
- What did the servant tell his master, after having done what he was ordered to do?
- Where was the servant sent the second time? and what was he to do?
- What is meant by "compelling them to come in?"
- Who were not to taste of the supper?
- What is necessary to become Christ's disciple?
- What is meant by hating father, mother, &c.?
- By what parable did Christ represent the necessity of considering, before adopting his religion?
- By what second parable did he represent the same?
- For what is tasteless salt good?
- Who are meant by "salt," and who by tasteless salt?

## LESSON XVIII.

*The parable of the lost sheep—the prodigal son—the unjust steward—The Pharisees deride Christ—he replies to them—The rich man and Lazarus—Impossible to avoid giving offence—to forgive a brother on repentance—the power of faith—we are unprofitable servants.*

FROM LUKE XV. XVI. AND XVII.

Now all the publicans and sinners were resorting to him to hear him: and the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.\* And he spake this parable to them, saying:

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And having found it, he layeth it on his shoulders, rejoicing. And coming home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say to you, that so there shall be joy in heaven over one repenting sinner, more than over ninety and nine righteous persons who need no repentance.

Or what woman having ten pieces of silver, if

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\* By conversing and eating with tax-gatherers, who were generally esteemed persons of bad character, our Lord gave offence to the self-righteous Pharisees. To vindicate his conduct, he uses this and the following parable, showing that comparatively there is more joy for the recovery of one lost sinner than there could be for the continued safety of many who had not been lost.

she lose one piece,\* doth not light a candle, and sweep the house, and seek diligently till she find it? And having found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. So, I say to you, There is joy in the presence of the angels of God† over one repenting sinner.

And he said: A certain man‡ had two sons: and the younger of them said to his father, Father, give me the portion of property that falleth to me, And he divided unto them his living. And not many days after, the younger son having gathered all together, took his journey into a far country, and there wasted his property, in living riotously. And having spent all, a mighty famine came over that land; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And having come to himself, he said,§ How many hired servants of my father's have abundance of bread, and I perish with

\* A drachma, a Greek coin of the same value as the Roman denarius, about seven-pence-halfpenny of our money.

† *Before the angels.*—By this it is plain that the spirits of heaven are interested in our welfare. They rejoice at our repentance, and therefore they know when we repent.

‡ This celebrated parable, which for simplicity, truth, exactness, and description, is justly reckoned superior to all the allegorical writings of antiquity, has a twofold reference; first, to the righteous and the sinners, secondly, to the Jews and Gentiles. By the man who had two sons, is meant God in the character of an indulgent father; by the younger, any sinner who abuses the gifts of his Heavenly Father, and also the Gentiles who knew not God; and by the elder, the Jews who were peculiarly favoured with a knowledge of his laws, and to a certain extent obeyed them.

§ Through the mercy of God, sinners are sometimes brought to their senses by calamity.

hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee, I am no longer worthy to be called thy son: make me as one of thy hired servants. And, rising up, he came to his father. But when he was yet a great way off,\* his father saw him, and had compassion, and running, fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and in thy sight, and am no longer worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and make merry. Because this my son was dead, and is come to life again; was lost, and is found. And they began to be merry. '

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in health. And he was angry,† and would not go in: his father therefore coming out entreated him. And he answering said to his father, Lo, these many years have I served thee, and I have never transgressed thy commandment: and yet thou never gavest me a kid, that I might

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\* Before the son had time to express his sorrow and contrition, his father ran to meet him: so God is more ready to forgive than even the penitent are to ask forgiveness.

† The Jews considering themselves God's chosen people, were angry that the idolatrous Gentiles should be brought into the gospel-covenant. Here is also expressed the envy of a self-righteous man at the favours bestowed on a repenting sinner.

make merry with my friends : but as soon as this\* thy son, who hath devoured thy property with harlots, was come, thou hast killed for him the fatted calf. And he said unto him, Son, thou art always with me, and all that I have is thine. It was fit that we should make merry and be glad : for this thy brother was dead, and is come to life again ; and was lost and is found.

And he said also to his disciples, There was a certain rich man† that had a steward ; and the same was accused unto him that he had wasted his goods. And he called him and said to him, What is this that I hear of thee ? Give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do, for my Lord taketh away from me the stewardship ? to dig, I am not able ; to beg, I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So having called every one of his lord's debtors, he said unto the first, How much dost thou owe to my Lord ? And he said, An hundred measures‡ of oil. And he said unto him, Take thy bill,§ and sit down quickly, and write fifty. Then said he to another, And how much dost thou owe ? And he said, An hundred measures|| of wheat. And he

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\* He does not say, "this my brother," but "this thy son ;" such language is the effect of anger, and highly sinful.

† The rich man is God ; the steward any man favoured with the bounties of Providence in any degree, such as wealth, time, talents, opportunities, &c. especially the Jews, the stewards of "The oracles of God," out of which they might now enrich and serve the Gentiles, of all which advantages we are only stewards, accountable for the use of them at the day of judgment.

‡ The word in the original means 9 gallons and 3 quarts.

§ By remitting part of their debts to his lord, he expected to secure them as friends to himself in the day of need.

|| This word in the original means 14 bushels and 1 pottle.

said unto him, Take thy bill and write eighty. And the Lord\* gave to the unjust steward the praise of having done prudently: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye are dismissed,† they may receive you into the everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon,‡ who will commit to your trust that which is true? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?§ No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon.

But the Pharisees also, who were covetous, heard all these things: and they derided him. And he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is in high esteem among

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\* The lord of the steward admired his prudence, but must have detested his fraud; and Jesus pronounces him unjust, for all such villainy is abomination in the sight of God. It is the prudence of the steward, and not his principles, that our Lord recommends to our imitation, in seeking a refuge when we shall be dismissed from our stewardships in this life. By "the children of this world," is meant, worldly-minded men, who are more prudent and diligent in their temporal concerns, than professors of religion are in spiritual matters.

† Literally when ye fail; but the allusion is both to the dismissal of the steward from his office, and to our dismissal at death.

‡ *The unrighteous mammon*, the riches of this world; the true riches, the treasures of a life to come.

§ i. e. If you be unfaithful as a servant, who will make you free, and give you the inheritance of a son?

men is abomination in the sight of God. The law and the prophets were until John:\* since that time the kingdom of God is preached, and every man presseth into it. But† it is easier for heaven and earth to pass, than for one tittle of the law to fall.

Every one that putteth away his wife, and marrieth another, committeth adultery: and every one that marrieth her that is put away from her husband committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen, and fared splendidly every day: and there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table:‡ moreover the dogs also came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom:§ the rich man also died, and was buried; and in the place of the dead lifting up his eyes, being in torments, he seeth Abraham afar off, and Lazarus in his bosom: and he cried out and said, Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son,|| remember that thou, in thy lifetime,

\* The Jewish law and the prophets, prefigured and foretold the coming of the Messiah, until John Baptist came to point him out, saying, "Behold the Lamb of God."

† Christ came not to destroy the law, but to fulfil it.

‡ One manuscript, with the Vulgate, reads here, "*and no man gave to him.*"

§ A phrase used by the Jews to express the happiness of the souls of the righteous immediately after death.

|| It will greatly add to the torments of the wicked to "remember" that they had neglected or made a bad use of their advantages. But the "good things" received by the rich man, were in themselves no more the cause of his destruction, than the "evil things" Lazarus met with, were



didst receive thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they who would pass hence to you cannot; neither can they pass to us from thence. Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify to them, lest they also come into this place of torment. Abraham saith to him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said to him, If they hear not Moses and the prophets, they will not be persuaded even if one rise from the dead.

Then said he to the disciples, It is impossible but that offences\* will come: but woe to him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should cause one of these little † ones to offend. Take heed to yourselves: if thy brother trespass against thee, reprove him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, say-

the cause of his happiness; it was the rich man's abuse of his riches, and Lazarus's improvement of his affliction, that made all the difference.

\* Offences or scandals—causes of offending. From the wickedness and perverseness of mankind, it is impossible but that some weak minds may be led astray by the pestilent example and licentious discourse of many around them; they are thus offended or fall off from God, but woe to those who cause the falling off.

† "These little ones," may mean either children, who believed in him, or simple and ignorant, but well-meaning followers.

ing, I repent; thou shalt forgive him. And the apostles said to the Lord, Increase our faith. And the Lord said, If ye had faith, as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you,\* having a servant ploughing, or feeding cattle, will say to him immediately when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready whereon I may sup, and girding thyself, serve me, whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I think not. So also ye, when ye shall have done all those things which are commanded you say, We are unprofitable servants; we have done that which it was our duty to do.

WORDS, &c. TO BE EXPLAINED IN LESSON XVIII.

Publicans,	Abomination,
He came to himself,	Abraham's bosom,
My son was dead and is	Offences will come,
come to life,	These little ones,
The children of this world	Faith as a grain of mustard-
and the children of light,	seed.
The unrighteous mammon,	

QUESTIONS ON LESSON XVIII.

What are the contents of this Lesson?  
 At what did the Scribes and Pharisees murmur?  
 By what parable did our Lord answer them?

\* The design of this parable is to instruct us that God neither is nor can be debtor to any one of his creatures. The best of his servants having done their utmost, must acknowledge themselves unprofitable servants.

What happens when the lost sheep is found?

What is meant by the lost sheep, and by its being found?

To what is the joy for the recovery of the lost sheep compared?

By what other parable does our Lord express the same thing?

Repeat the parable of the prodigal son?

In this parable who is meant by the father, who by the younger son, and who by the elder?

In what way did the younger son waste his substance? and, when in want, what did he do?

What effect had still greater want on the prodigal?

What resolution did he take?

Did the father wait for him to make his submission?

What did the prodigal say to his father?

What did the father say to his servants, and what reason did he give for it?

What did the elder son hear when he came near the house, and what did he ask of the servants?

What was the answer? and what effect had it on the elder?

For what did the father come out?

What were the remarks of the elder to his father, and what envious and angry expression did he use?

What was the father's answer to the elder son?

By what parable did our Lord show the prudence of making a right use of wealth?

Who is meant by the rich man, and who by the steward?

What resolution did the steward come to, to secure friends for himself?

In what respect did his lord commend the unjust steward?

Who are the children of this world, and the children of light?

What is meant by the unrighteous mammon, and to what use should it be put?

What is meant by true riches?

Why cannot a man serve God and mammon?

Why did the Pharisees deride Christ? and what did he say to them?

Until whose time did the law and the prophets continue?

By what parable did our Lord show the danger of making a bad use of riches, and the advantages of patience in poverty?

With what would Lazarus have been content to satisfy his hunger?

Where was Lazarus carried when he died?

What did the Jews mean by "Abraham's bosom?"

Where did the rich man go after death, and whom did he see afar off?

What did he say to Abraham, and what was Abraham's answer?

What did Abraham say prevented him from seeing Lazarus?

What other request did the rich man make? and how did Abraham answer?

What did the rich man think would make his brethren repent?

What is meant by "offences coming," and what of him through whom they come?

What did Christ say about forgiveness of injuries?

How did he express the power of faith?

By what comparison did our Lord show that God can owe us nothing?

What would a master say to his servant after his return from labour?

When we have done all things commanded, what are we?

## LESSON XIX.

FROM I JOHN I.

THIS is the passage that we have heard from him (Jesus Christ) and declare to you, that God is light, and in him there is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity. If we say we have not sinned, we make him a liar, and his word is not in us. My little children,

these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ, the just one. And he is the propitiation for our sins, and not for ours only, but also for those of the whole world. And by this we know that we have known him, if we keep his commandments. He who saith that he knoweth him and keepeth not his commandments, is a liar, and the truth is not in him. But he that keepeth his word, truly in him the love of God is perfected, and by this we know that we are in him. He that saith that he abideth in him, ought himself also so to walk, even as he walked.

*From Ephesians ii.*

REMEMBER that ye in time past being Gentiles in the flesh,\* (who are called uncircumcision by that which is called circumcision in the flesh made by hands)† that ye were at that time without Christ, being aliens from the community of Israel, and strangers from the covenants,‡ having no hope of the promise, and without God in the world. But now in Christ Jesus ye who formerly were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition, having abolished in his flesh the cause of the enmity, the law of commandments consisting in ordinances, that he might make the two into one new man making peace, and might reconcile both to God in one body by the cross, destroying

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\* *Gentiles in the flesh.*—Not Jews by natural descent.

† *Called uncircumcision, &c.*—Stigmatized as not members of the Church of God, by those who had been admitted members of it by the initiatory rite of circumcision.

‡ *Covenants or Testaments.*

the enmity by means of it.\* And when he came he proclaimed the glad tidings of peace to you who were afar off, and to those who were near; for by him we both† have access by one spirit to the Father.

Now, therefore, ye are no longer strangers and foreigners, but fellow-citizens with the saints, and of the family of God: built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone:‡ in whom all the building, being framed together, groweth up into a holy temple in the Lord. In whom ye also are built together into a habitation of God through the Spirit.

*From Romans iii.*

WHAT then, do we excel [the Gentiles?] No, in no wise, for we have before convicted both Jews and Greeks,§ that they are all under sin. As it is written, "There is not a just man,|| no, not one. There is none that understandeth, there is none

\* The general sense of this sentence is, that the Jews and Gentiles being separated in consequence of the peculiar ordinances of the Jewish worship, which created enmity between them, raising up as it were a wall of separation that prevented them from holding any communion in regard to religion, with one another, Jesus Christ, by his death, superseded the Jewish rites, thus took away the cause of the enmity, and laid the foundation, for Jews and Gentiles being united in one church, and in mutual affection.

† *We both*, i. e. both Jews and Gentiles.

‡ Paul compares the Jews and Gentiles, united together in the faith of Christ, to one holy temple, of which both were constituent parts, and both built on the same foundation.

§ *Greeks*, used as an appellation for all Gentiles.

|| There is no man just or righteous by virtue either of the law of nature, or the ceremonial law, but only by faith and grace.

that seeketh after God, all have declined from the way, they are together become worthless, there is none that doeth good, there is not even one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness; their feet swift to shed blood. Destruction and misery in their ways, and the way of peace they have not known. There is no fear of God before their eyes."\*

Now we know that whatsoever the law says, it says to those who are under the law; that every mouth may be stopped, and that all the world may lie under the sentence of God. Because, by the works of the law no flesh shall be justified in his sight; for by the law is the knowledge of sin. But now, without the law, the justice of God is manifested, being witnessed by the law and the prophets, even the justice of God by faith of Jesus Christ, unto all, and upon all them that believe in him, for there is no distinction. For all have sinned, and are wanting of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to the manifestation of his justice for the remission of sins that are past, through the forbearance of God:—for the manifestation of his justice in this time, that he may be just, and the justifier of him who hath faith in Jesus.

Where then is boasting? It is shut out. By

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\* These are quotations from the Old Testament, viz. Psalms xiv. v. cxi. x. and xxxvi. which in the Douay are numbered Ps. xiii. v. cxxxix, ix. and xxxv. They are intended to show what is the general tendency of human nature without the grace of God to renew it. It produces sin as naturally as a poisonous tree produces poisonous fruit.

what law? Of works? No! but by the law of faith? For we assert a man to be justified by faith without the works of the law. Is God the God of the Jews only? Is he not of the Gentiles also? Since it is one God who justifies the circumcision by faith, and the uncircumcision\* through faith. Do we then destroy the law by faith? By no means! Yea, we establish the law.

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WORDS, &c. TO BE EXPLAINED IN LESSON XIX.

Fellowship,  
Covenant,  
Redemption,  
Advocate,

Abolish,  
Propitiation,  
Ordinances,

Community,  
Aliens,  
Convicted.

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QUESTIONS ON LESSON XIX.

WHAT was the message which we have heard from the beginning?

If we walk in the light, with whom have we fellowship?

What has the blood of Christ done for us?

If we say we have no sin, what is said of us?

What more if we confess our sins, what is God ready to do for us?

Why did John write these things?

If we sin what have we?

Who is our advocate? and what is he more?

How are we to know that we have known him?

If we say we know God and keep not his commandments what are we?

If we say that we abide in him, what ought we to do?

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In what state were the Ephesians in time past?

But what had happened to those of them to whom Paul wrote?

Who brought them nigh?

By what means?

Between whom did he make peace?

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\* *Circumcision*—uncircumcision, i. e. Jews and Gentiles.



What kept them separate ?  
 What was done with that law consisting in ordinances ?  
 What had the Ephesians then become ?  
 What does Paul compare them to ?

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Did the Jews excel the Gentiles in the sight of God ?  
 In what state were both ?  
 To whom does the law speak ?  
 Can we be justified by the law before God ?  
 Why not ?  
 How must we be justified ?  
 Whom has God set forth as a propitiation ?  
 Why does he so justify men ?  
 What becomes of boasting ?  
 By what law ?  
 Is God the God of the Jews only ?  
 How does God justify the circumcision ?  
 And how the uncircumcision ?  
 Do we destroy the law by faith ?  
 What then ?

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## LESSON XX.

*The ten lepers healed—the Pharisees ask when the kingdom of God should come—Christ's answer—the unjust judge—the Pharisee and the Publican—little children brought to Christ—the rich ruler's question—Jesus foretells his sufferings, death, and resurrection—he heals a blind man near Jericho—Zaccheus the publican.*

FROM LUKE XVII. XVIII. AND XIX.

AND it came to pass, as he was going to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were

lepers, who stood afar off;\* and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said to them, Go shew yourselves to the priests.† And it came to pass, that, as they were on their way, they were cleansed. And one of them, when he saw that he was healed, turned back with a loud voice glorifying God; and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, were not the ten cleansed? but where are the nine?‡ There are none found returning to give glory to God, except this stranger. And he said to him, Arise, go thy way: thy faith hath made thee whole.

And being asked by the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: § Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you. And he said to the disciples, The days will come when ye will desire to see one of the days of the Son of man, and ye shall not see it. And they will say to you, See here; or, See

\* As lepers could have no society but with one another, both Jews and Samaritans who were thus afflicted, conversed together without any regard to national distinctions and antipathies: but others took care to avoid them, and therefore they "stood afar off."

† The priests were the appointed judges respecting leprosy. A leprous person was obliged to live apart, and was not permitted to be present at the public worship of God. Jesus therefore directed these lepers, when they were cleansed, to shew themselves to the priests, that they might receive the appointed attestation to the reality of the miracle, and that they might be restored to their privileges.

‡ He asks this question as if in astonishment at the ingratitude of his countrymen, whilst the despised and hated Samaritan humbly and gratefully owned the good work wrought upon him.

§ Or, with outward show.

there:\* go not after, nor follow them. For as the lightning, flashing out of the one part under heaven, shines to the other part under heaven; so shall the Son of man be in his day. But first he must suffer many things, and be rejected by this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built: but on the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Thus it will be in the day when the Son of man is revealed. In that day, whoever shall be upon the roof, and his goods in the house,† let him not come down to take them away: and he that is in the field, let him in like manner not return back. Remember Lot's wife.‡ Whosoever will seek to save his life shall lose it; and whosoever will lose his life shall preserve it. I tell you§ that there shall be in that night two

\* That is, be not induced to follow any pretended Messiah, but be attentive to the tokens which I give you of my coming, which can no more be mistaken than the lightning which illuminates the whole firmament.

† "Let him not come down," &c. but hastily escape.

‡ Our Lord in compassion to such persons as were in danger of slighting his advice from a wish to stop and secure their worldly substance, reminds them of the fate of Lot's wife, who, casting a longing look behind her on sinful Sodom, and perhaps, lingering in its vicinity, was changed into a pillar of salt.

§ Whether we take this passage to relate to the destruction of Jerusalem, or to the dissolution of the world, Christ assures us that in times of distress, God will distinguish between the righteous and the wicked.

men in one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken and the other left. Two men shall be in the field ; the one shall be taken and the other left. And they answered and said to him, Where, Lord ? But he said to them, Wherever the body shall be, thither shall the eagles be gathered together.\*

And he spoke a parable to them to this end, that men ought always to pray and not to faint ; saying : There was in a certain city a judge, neither fearing God, nor regarding man : and there was a widow in that city ; and she came to him saying, Avenge me of mine adversary. And he would not for a while : but afterwards he said within himself, Though I fear not God nor regard man ; yet, because this widow is troublesome to me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God execute judgment for his elect, who cry day and night unto him, although he delay with them ? I tell you that he will execute judgment for them speedily. Yet when the Son of man cometh, shall he find faith on earth ?

And he spoke this parable to some who trusted in themselves that they were just, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee standing by himself prayed thus : God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican : I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not so much as lift up his

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\* This is a proverb intimating that Jerusalem was the carcase, which the Roman armies, whose ensign was an eagle, would soon find out and prey upon.

eyes toward heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified\* rather than the other; for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he might lay his hand on them: but the disciples seeing it, rebuked them. But Jesus calling them to him said,† Suffer little children to come to me, and forbid them not: for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall by no means enter into it.

And a certain ruler asked him, saying, Good Master, what shall I do to obtain eternal life? And Jesus said to him, Why callest thou me good? none is good but one, that is, God. Thou knowest the commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother. And he said, All these I have kept from my youth. But Jesus hearing this, said to him, Yet one thing is wanting to thee: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me. But he hearing this, became very sorrowful: for he was very rich. But Jesus, seeing that he was very sorrowful, said, With what difficulty shall they that have riches enter into the kingdom of God! for it is easier for a camel to go through the eye of a needle, than for

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\* "*Justified*," that is, regarded as just or righteous, his sins being pardoned.

† This passage very appropriately follows the parable of the Pharisee and Publican, further showing that no one who does not receive the truth, with the teachableness, meekness, and simplicity of a child, shall enjoy its blessings.

a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things\* which are impossible with men are possible with God. Then Peter said, Behold, we have left all and followed thee. And he said to them, Verily I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting.

Then taking unto him the twelve, he said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: and they having scourged him will put him to death: and the third day he shall rise again. And they understood none of these things:† and this saying was hidden from them, and they knew not the things which were said.

And it came to pass, that, as he drew nigh to Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they that went before rebuked him, that he might be silent: but he cried so much

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\* It is impossible for any one by his own strength, totally to subdue his worldly affections for the sake of the invisible future blessings of heaven, but nothing is impossible with God, whose grace, accompanying his gospel, works effectually in them that believe, whether high or low, rich or poor.

† Our Saviour had often forewarned his disciples of his sufferings, but their thoughts were so filled with notions of worldly greatness, that they understood not these things.

the more, Son of David, have mercy on me, And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying, What desirest thou that I should do for thee? And he said, Lord, that I may receive my sight. And Jesus said to him, Receive thy sight: thy faith hath delivered thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

And Jesus entered and passed through Jericho.\* And, behold, there was a man named Zaccheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was: and could not because of the crowd, for he was low of stature. And running before, he climbed up into a sycamore tree that he might see him; for he was to pass that way. And when Jesus came to the place,† he looked up, and saw him, and said to him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that was a sinner.‡ And Zaccheus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man by false accusation, I restore him four-fold. And Jesus said to him, This day is salvation come to

\* Jericho was a rich city, in the tribe of Benjamin, about twenty miles from Jerusalem.

† Our Lord knew the thoughts in the heart of Zaccheus, and gave him a look of grace and favour; Zaccheus was won, and came down with joy and speed.

‡ Zaccheus being the chief of the Publicans or tax-gatherers, was in the eyes of the Pharisees one of the greatest sinners in the city.

this house, inasmuch as he also is a son\* of Abraham. For the Son of man is come to seek and to save that which was lost.

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WORDS, &c. TO BE EXPLAINED IN LESSON XX.

The Ark,  
Adversary,

Extortioners,  
Camel,

Scourged.

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QUESTIONS ON LESSON XX.

- WHAT are the contents of this Lesson ?  
 How many lepers met Jesus, and why did they stand afar off ?  
 What did they say to him, and what was his answer ?  
 What happened to them as they went ?  
 How many turned back to give thanks ?  
 What was he that turned back ?  
 What was our Lord's observation on this occasion ?  
 What did he say to the Samaritan ?  
 When asked by the Pharisees when the kingdom of God should come, what did he answer ?  
 To what did he compare the coming of the Son of Man ?  
 What similarity did he show between the days of Noah, and those of the Son of Man ?  
 What happened after that Noah entered into the ark ?  
 What did our Lord say about the days of Lot ? and out of what city did Lot go ?  
 What became of Sodom ?  
 What advice did our Lord give about escaping hastily ?  
 Whom did he tell them to remember ?  
 What became of Lot's wife ?  
 Who shall lose his life, and who shall preserve it ?  
 How did Christ express the distinction made between one person and another ?  
 What answer did he give when asked, "where" one should be taken and the other left ?  
 By what parable did he exhort men to persevere in prayer ?

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\* A son of Abraham not only by birth but by faith.



What did the unjust judge say?

What parable did he use respecting those that trusted in themselves as righteous, and despised others?

In what words did the self-righteous Pharisee pray?

What did the Publican say?

What did Jesus say of little children?

What question did a certain Ruler ask, and what did he call Christ?

Who only is good?

What answer did Christ give to the Ruler's question?

What reply did the Ruler make?

What was it that Jesus said that the Ruler was deficient in, and what did he direct him to do?

What effect had Christ's words on the Ruler?

What did Christ say about the difficulty of a rich man's entering into the kingdom of God?

Did he mean to say that it is impossible for a rich man to be saved?

What promise did he make to those who had given up all to follow him?

What did he say to the twelve of his sufferings at Jerusalem?

What miracle did he perform near Jericho?

What was Zaccheus, and in what way did he try to get a sight of Jesus?

What did Christ say to Zaccheus?

What did the people say of his going to Zaccheus' house?

What did Zaccheus say of his intentions? and what was Jesus' answer?

For what did the Son of Man come?

## LESSON XXI.

*The parable of the nobleman and his ten servants—  
Christ rides into Jerusalem on an ass—His prophecy and lamentation over Jerusalem—He casts out the buyers and sellers from the temple—the parable of the husbandman and the vineyard—the stone rejected by the builders—the question about paying tribute.*

FROM LUKE XIX. AND XX.

AND as they were hearing these things, he added and spake a parable, because he was near Jerusalem, and because they thought that the kingdom of God would immediately appear.\* He said therefore,† A certain nobleman went into a far country to receive for himself a kingdom, and to return. And having called his ten‡ servants, he delivered them ten pounds, and said to them, Occupy them in trade till I come. But his citizens§ hated him, and sent an embassy after him, saying, We will

\* The Jews, mistaking the nature of the Messiah's mission, thought that the kingdom of Israel was immediately to be established in great power and splendour.

† There may be here an allusion to the case of Archelaus, who went to Rome to solicit the emperor that he might succeed to his father's kingdom; but the Jews sent after him to petition against him; he, however, obtained the kingdom, and when he returned took ample vengeance on his enemies. "The nobleman" is our Saviour himself; his going into "a far country," means his return from earth to heaven; "his coming back," his coming to judgment.

‡ The call of his servants and the delivery of the talents to them, intimates the various gifts he bestows on men, all of which are to be employed in his service.

§ "His citizens," that is, the Jews, who rejected the Messiah.

not have this man to reign over us. And it came to pass, that on his return, having received the kingdom, he commanded to call to him those servants to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well, thou good servant: because thou has been faithful in a very little, be thou in authority over ten cities. And the second came, saying, Lord, thy pound hath made five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up what thou layest not down, and reapest what thou didst not sow. And he saith to him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping what I did not sow: Why then gavest not thou my money into the bank, that at my coming I might have required my own with interest? And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said to him, Lord, he hath ten pounds. [He replied] I tell you that to every one that hath shall be given: and from him that hath not, even what he hath shall be taken away from him. But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me. And having thus spoken, he went before, ascending up to Jerusalem.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in which, at your entering, ye shall find a colt

tied, on which no man ever sat : loose him, and bring him hither. And if any man ask you, Why do ye loose him ? thus shall ye say to him, Because the Lord hath need of him. And they that were sent having gone, found as he had said to them. And as they were loosing the colt, the owners of it said to them, Why loose ye the colt ? And they said, The Lord hath need of him. And they brought him to Jesus : and having cast their garments upon the colt, they set\* Jesus on it. And as he went, they spread their clothes in the way. And as he now drew nigh, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen ; saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said to him, Master, rebuke thy disciples. And he answered and said to them, I tell you, that if these should hold their peace, the stones would cry out. And when he was come near, seeing the city, he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things† which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, and thine enemies‡ shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee a

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\* Zechariah ix. 8. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold thy King cometh unto thee ; he is just, and having salvation ; lowly and riding upon an ass, and upon a colt the foal of an ass.

† The presence of Christ, and the preaching of " good tidings."

‡ Our Lord here foretells the destruction of Jerusalem by the Romans.

stone upon a stone; because thou knewest not the time\* of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought; saying to them, It is written,† My house is the house of prayer: but ye have made it a den of thieves. And he was teaching daily in the temple. But the chief priests and the scribes, and the chief of the people, sought to destroy him; and could not find what they might do: for all the people were very attentive‡ to hear him.

And it came to pass, that on one of those days, as he was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes, with the elders, came upon him, and spake unto him, saying, Tell us by what authority thou doest these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we say, of men: all the people will stone us: for they are persuaded that John was a prophet. And they answered, That they knew not whence it was. And Jesus said unto them, Neither do I tell you by what authority I do these things.

Then began he to speak to the people this parable:§ A certain man planted a vineyard, and let it out to husbandmen, and went into a far

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\* That is, when God visited them with the Gospel, first by the ministry of John, and then by the preaching of Christ himself.

† Isaiah lvi. 7. My house shall be called a house of prayer for all people.

‡ Were very attentive, literally hung upon him to hear him.

§ "The certain man" is God; the Jews were his vine-

country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen\* beating him, sent him away empty. And again he sent another servant: and they beat him also, and treated him shamefully, and sent him away empty. And he went on to send a third: and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son:† it may be they will reverence him, when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So having cast him out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them? He‡ will come and destroy these husbandmen, and will give the vineyard to others. And when they heard it, they said, 'Let it not be. But he looking on them said, What is this then that is written, The stone§ which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone

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yard; by making a wine-press in it, is meant that God had provided all things necessary for the Jewish Church and nation; "the hedging round" means his providential care over it; letting it out to husbandmen, and going into a far country, intimates that God, though present, being invisible to men, had trusted the care of his Church to the priests and Levites. But now the Christian Church is God's vineyard, planted by Christ himself.

\* The Jews ill-treated the prophets; Jeremiah was beaten and put into prison, Micaiah was used in the same way, and Zechariah was slain in the temple.

† Jesus Christ.

‡ A prophecy of the destruction of the Jews. "Giving the vineyard to others," means the extension of the blessings of the gospel to the Gentiles.

§ The rejected stone means Jesus Christ.

shall be bruised, but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, feigning themselves upright men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.\* And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither respectest thou the person of any, but teachest the way of God in truth. Is it lawful for us to give tribute to Cæsar or not? But he perceiving their craftiness, said to them, Why tempt ye me? Show me a penny.† Whose image and superscription hath it? They answering said, Cæsar's. And he said to them, Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's. And they could not take hold of his words before the people: and wondering at his answer, they held their peace.

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#### QUESTIONS ON LESSON XXI.

- What are the contents of this Lesson?
- What was the first parable uttered by our Saviour in it?
- What was the object of the parable?
- Who was meant by the nobleman?
- Who were the ten servants?
- Who were the citizens?
- What message did the citizens send after their Lord?
- How did the nobleman act towards his own servants when he returned?

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\* i. e. Pontius Pilate, the Roman Governor.

† The Roman penny, or denarius, was about sevenpence-halfpenny of our money.

What are we to learn from that?

In what way were those people to be treated, who would not that the Lord should reign over them?

From what place did Jesus send the two disciples?

On what message did he send them?

In what part of the Old Testament would you find the prophecy which was fulfilled when our Saviour entered Jerusalem, as related in this chapter?

Who praised God for all the mighty works which they had seen?

Who were displeased at the disciples?

What answer did Jesus give to the Pharisees?

How was he affected when he came in sight of the city?

What are we to understand by "the things which belong to our peace?"

In what manner was this prophecy fulfilled?

What did Christ do when he went into the temple?

How did our Saviour pass his time while in Jerusalem?

Who sought to destroy him?

What prevented their doing so at that time?

In what words did the priests and scribes question Christ's authority?

How did he answer them?

Rehearse the parable of the vineyard?

How did the husbandmen treat their Lord's servants?

Whom did he resolve at last to send?

What did the husbandmen say when they saw the son?

What did they do to him?

What will the Lord of the vineyard do to the husbandmen?

To whom will he give the vineyard?

What did the scribes say when they heard that the vineyard was to be given to others?

What is meant by the vineyard, the Lord, his servants, his son, and the husbandmen?

What is meant by those others to whom the vineyard is to be given?

What did Christ mean by the stone rejected by the builders?

What plan did the scribes follow, to take hold of Christ's words?

What question did they ask of him respecting tribute?

How did he answer them?

What effect had his answers on his adversaries?



## LESSON XXII.

*The question of the Sadducees concerning the resurrection—Christ's answer—and proofs of the resurrection—his observation on the Messiah's being the Son of David—his warning to his disciples to beware of the scribes—the widow's mite—he foretells the destruction of the temple—and of Jerusalem—and the signs preceding—exhortation to watch and pray.*

FROM LUKE XX AND XXI.

THEN came to him some of the Sadducees,\* who deny that there is any resurrection, and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up offspring unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection, whose wife of them does she become? for the seven had her to wife. And Jesus answering said to them, The children of this world marry, and are given in marriage: but they that shall be accounted fit to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal to the an-

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\* The Sadducees were so called after one Sadoc a Hebrew doctor, soon after the time of Ezra. We are told elsewhere that they denied the existence of angels or spirits as well as the doctrine of the resurrection.

gels; and are the children of God, being the children of the resurrection. \*Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then some of the Scribes† answering said, Master, thou hast spoken well. And after that they durst not ask him anything.

And he said to them, How say they that Christ is David's son? and David himself saith in the book of Psalms, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord;‡ how is he then his son?

Then, in the hearing of all the people, he said to his disciples, Beware of the Scribes,§ who choose to walk in long robes, and love salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts; who devour widows' families, and for a show make long prayers: these shall receive greater damnation.

And looking on he saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say to you, that this

\* The Sadducees having referred to Moses, our Lord confutes them from Moses.

† The scribes being of the sect of the Pharisees, were pleased with our Lord's vindication of the doctrine of the resurrection in opposition to the Sadducees.

‡ Having silenced the Herodians on the tribute money, and the Sadducees on the resurrection, our Lord silenced the Scribes and Pharisees by his question respecting the Messiah's being at once the son and the Lord of David.

§ Our Lord cautions his disciples against the hypocrisy, pride, and rapacity of the Scribes.

poor widow\* hath cast in more than they all; for all these have of their abundance cast into the offerings of God : but she of her penury hath cast in† all the living that she had.

And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold,‡ the days will come, in which there shall not be left a stone upon a stone that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things are about to come to pass? And he said, Take heed that ye be not deceived;§ for many shall come in my name, saying, I am he; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and seditions, be not terrified; for these things must come to pass; but the end is not immediately. Then said he to them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and there shall be terrible sights and great signs from heaven. But before all these things, they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, ye being brought before kings and rulers for my name's sake. And it shall happen to you for a testimony.|| Settle it

\* The gift is accepted for the cheerfulness and love with which it is given, not for its greatness.

† She had given all that she possessed.

‡ Neither the strength nor beauty of the temple could save it when God doomed it to destruction.

§ We learn from Josephus, that many false Christs appeared shortly before the destruction of Jerusalem.

|| The Apostles by their Christian behaviour under persecution, bore honorable testimony to the truth and power of the Gospel.

therefore, in your hearts, not to meditate before what defence ye shall make: for I will give you a mouth and wisdom,\* which all your adversaries shall not be able to contradict nor resist. And ye shall be delivered up both by parents, and brethren,† and kinsmen, and friends; and some of you shall they cause to be put to death. And ye shall be hated by all men for my name's sake. Yet a hair of your head shall not perish. In your patience possess ye your souls.‡

And when ye shall see Jerusalem surrounded with armies,§ then know that the desolation of it is nigh. Then let those that are in Judea flee to the mountains; and let those that are in the midst of it depart out; and let not them that are in the country places enter into it. For these are the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all the nations; and Jerusalem shall be trodden down by the nations, till the times of the nations|| be fulfilled. And

\* The Holy Spirit was to supply them with arguments against their adversaries.

† The nearest relations betrayed each other to save themselves.

‡ Or, by your perseverance preserve your lives.

§ The commencement of the siege is here recommended as the most proper time for escape, and accordingly the Christians in general actually profited by this admonition of our Lord, and were preserved. Had he spoken from human conjecture, he would have advised them to escape *before* they were surrounded; but it was so ordered that the Roman army very unexpectedly *retreated*, and then the Christians fled before its return.

|| The three words rendered nations in this sentence are  
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there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations,\* with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and expectation of those things which are coming on the earth. For the powers of heaven shall be shaken: and then they shall see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spoke to them a parable: Behold, the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is already near. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words cannot pass away. And take heed to yourselves, lest your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unexpectedly. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, praying always, that ye may be accounted worthy to escape all these things that shall come,† and to stand before the Son of man.

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the same in the Greek original. They may also be rendered Gentiles or Heathens, which are words of similar signification, derived from the Latin and Greek.

\* Nations. The same word as above.

† The whole of the preceding passage, besides predicting the destruction of Jerusalem, may also be considered as prophetic of the last day; the destruction of Jerusalem being a type or figure of the day of judgment.

And in the day-time he was teaching in the temple: and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple to hear him.

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QUESTIONS ON LESSON XXII.

- WHAT are the contents of this Lesson?  
 What were the Sadducees, and what was their doctrine?  
 What did they say to Jesus about the resurrection?  
 What was his answer?  
 How did he prove the resurrection from the writings of Moses?  
 What question did he ask the scribes, as to the Christ's being David's son?  
 Of whom did he warn his disciples to beware?  
 Of what did he accuse the scribes?  
 What did he say of the poor widow's offering?  
 What did he prophesy concerning the temple?  
 What caution did he give his disciples about false Christs?  
 What signs did he say should come before the destruction of Jerusalem?  
 What was to happen to the disciples at that time?  
 What directions did he give them as to what they should answer when accused?  
 On what were they to rely for defence against their adversaries?  
 What treatment were the disciples to experience from their nearest relations and friends?  
 By what sign were they to know that the desolation of the city was approaching?  
 What advice did he give to those in Judea?  
 What did he say was to happen to the Jews?  
 Until what time is Jerusalem to be trodden down by the Gentiles?  
 In what manner is the Son of man to come?  
 What parable did he use on this occasion?  
 What did he say of the certainty of his words?  
 What caution did he give his disciples against worldly dangers and temptations?  
 What was our Lord's employment in the day-time?  
 Where did he remain at night?  
 Were the people anxious to hear him?
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## LESSON XXIII.

*Judas conspires with the chief priests against Christ—Jesus orders his disciples to prepare the passover—and celebrates it—he institutes the Sacrament of the Lord's Supper—the disciples dispute among themselves which should be the greatest—he warns Peter—being in agony he prays, and he tells his disciples to pray—Judas and a multitude arrive and conduct him to the high priest—Peter denies him.*

FROM LUKE XXII.

Now the feast of unleavened bread drew nigh, which is called the passover.\* And the chief priests and scribes sought how they might put him [Jesus] to death; for they feared the people. Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve. And he went and conversed with the chief priests and captains, how he might deliver him up unto them.† And they were glad, and agreed to give him money. And he promised, and sought opportu-

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\* The reason for this name is given in the 12th chap. of Exodus. "And it shall come to pass when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." It was sometimes called the feast of unleavened bread, because the Jews were to have no leaven in their house during that solemnity. It is called the pasch in the Rheims version, which is the Hebrew name of it, as expressed in the Greek of the New Testament.

† That is, with safety, for they feared the people.

nity to deliver him up unto them in the absence of the multitude.

Then came the day of unleavened bread on which the passover\* must be killed. And he sent Peter and John, saying, Go and prepare for us the passover, that we may eat. And they said to him where wilt thou that we prepare? And he said to them, Behold, when ye are entering into the city, a man will meet you, carrying a pitcher of water: follow him into the house where he entereth in. And ye shall say to the owner of the house, The Master saith to thee, Where is the guest-chamber, where I may eat the passover with my disciples? And he will show you a large upper room furnished: there make ready. And having gone, they found as he had said to them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired† to eat this passover with you before I suffer; for I say to you, I will not any more eat of it, till it be fulfilled in the kingdom of God. And having taken the cup, [or chalice,] he gave thanks, and said, Take this, and divide it among yourselves: for I say to you, I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and broke, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after they had supped, saying, This cup is

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\* The lamb slain at the feast of the passover; it was an emblem of Christ slain for the salvation of men; it was to be without blemish, a male of the first year, the blood was to be sprinkled on the two side-posts and upper door-posts of each house, not a bone was to be broken, &c. &c. All which particulars were fulfilled in the circumstances attending the crucifixion of Christ.

† Or, I have earnestly desired.



the new testament in my blood, which is about to be shed for you. Yet, behold, the hand of him that delivereth me up is with me on the table. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is delivered up! And they began to inquire among themselves, which of them it was that should do this thing.

And\* there was also a strife among them, which of them should be esteemed the greatest. And he said to them, The kings of the Gentiles lord it over them; and they that exercise authority upon them are called benefactors.† But ye shall not be so: but he that is greatest among you, let him become as the younger; and he that is chief, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth. Yet‡ are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you,§ that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou being once converted, strengthen thy brethren. And he said to him, Lord, I am ready to go with thee, both into prison

\* It is evident that the disciples were still filled with the expectation of a temporal Prince, and of worldly honours in his kingdom.

† Euergetes, that is, "Benefactor," was a title assumed by many of the Egyptian and Syrian kings.

‡ Our Lord kindly overlooks the failings of his disciples, and remarks their attachment to himself.

§ "You," is here plural, including all the disciples. Afterwards he addresses himself particularly to Peter.

and to death.\* And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

And he said to them, When I sent you without purse, and bag, and shoes, wanted ye any thing? And they said, Nothing. Then said he to them, But now, he that hath a purse, let him take it, and likewise his bag: and he that hath none, let him sell his garment, and buy a sword. For I say to you, That this that is written must yet be accomplished in me, And he was reckoned with the transgressors: for the things [spoken] concerning me have an accomplishment. And they said, Lord, behold, here are two swords. And he said to them, It is enough.

And going out, he went, according to his custom, to the mount of Olives: and his disciples also followed him. And when he was at the place, he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeling down he prayed, saying, Father, if thou wilt, remove this cup from me: nevertheless not my will, but thine be done. And there appeared to him an angel from heaven strengthening him. And being in an agony, he prayed more earnestly; and his sweat became as it were great drops of blood running down to the ground. And when he rose up from prayer, and was come to his disciples, he found them asleep from sorrow, and said to them, †Why sleep ye? rise and pray, lest ye enter into temptation.

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\* Peter was too self-confident—he trusted too much in himself, and fell.

† St. Matthew informs us, that it was chiefly to Peter that our Lord addressed these words: "And he cometh to the disciples, and findeth them asleep, and saith unto *Peter*, What! could not ye watch with me one hour?" Matt. xxvi. 40. Thus he conveyed a gentle rebuke to him whose confidence had been lately so great.

And while he was yet speaking, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, dost thou deliver up the Son of man with a kiss? But they that were about him seeing what would follow, said to him, Lord, shall we strike with the sword? And \*one of them struck the servant of the high priest, and cut off his right ear. And Jesus answering, said, Suffer ye thus far. And touching his ear, he healed him.

Then Jesus said to the chief priests, and captains of the temple, and the elders, who were come to him, Are ye come out, as against a thief, with swords and clubs? When I was by day with you in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then they seized him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting down together, Peter sat down among them. But a certain maid seeing him as he sat by the fire, and earnestly looking upon him, said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another strongly affirmed, saying, Of a truth this man also was with him; for he is a Galilean.† And Peter said, Man, I know not what thou sayest. And

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\* That was Peter, as we learn from the 18th chapter of St. John, the only Evangelist that mentions the name. St. John further informs us, that the servant's name was Malchus.

† The peculiar accent and dialect of Galilee made them suspect Peter to be one of Jesus' disciples.

immediately, while he was yet speaking, the cock crew. And the Lord turning, \*looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept† bitterly.

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QUESTIONS ON LESSON XXIII.

WHAT are the contents of this Lesson?

Why was the great festival called the "Passover?"

Why was it sometimes called "the feast of unleavened bread?"

Which of the disciples betrayed our Lord?

To whom was he to deliver him up, and for what reward?

Whom did our Lord send to prepare the Passover?

What directions did he give them?

What did he say when he sat down with the twelve?

In what words did he institute the sacrament of the Lord's Supper?

What did he say about him that was to deliver him up?

What enquiry did this cause among the disciples?

What strife was there among them?

What did our Lord say about this strife?

In what way did he contrast his disciples with the Gentile kings?

What praise did he kindly give his disciples, and what was to be their reward?

What attempt did he say Satan desired to make on them, and which of them was to strengthen the rest?

What declaration did Peter make of his own constancy?

What was our Lord's reply?

What change was to take place in the condition of the disciples, by our Lord's being taken from them?

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\* What a significant look that must have been! How gracious and condescending to spare Peter's feelings before the company present, by conveying, through a look, his meaning to him only.

† Peter's repentance was immediate, sincere, and lasting, and he was, in consequence, received into favour again, and continued, till his death, a faithful and undaunted champion in his blessed Master's cause.

- Whither did he go to pray, and what words did he use?  
 How does it appear that his agony was great?  
 When he was risen from prayer, in what state did he find his disciples?  
 What did he then say to them?  
 Who led the multitude to seize Jesus?  
 What sign did Judas give the Jews?  
 What question did the disciples ask when they saw what would follow?  
 What violence did one of the disciples use in Jesus' defence?  
 How did Jesus remedy the effects of that violence?  
 What did he say to those who were come to take him?  
 Into what place did they bring him?  
 What disciple followed him afar off?  
 How often did Peter deny his Lord, and in what company?  
 What made some suspect Peter to be a disciple?  
 In what manner did our Lord remind Peter of his former confidence?  
 What effect had our Lord's significant look on Peter?  
 Of what kind was Peter's repentance?

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## LESSON XXIV.

*Christ is mocked and stricken—brought before the council, and interrogated—brought to Pilate—Pilate sends him to Herod—who mocks Jesus, and sends him back to Pilate—He is led away to be crucified—He is crucified between two thieves—different conduct of the two thieves—Jesus resigns his spirit—Joseph of Arimathea obtains the body, and lays it in a sepulchre—the women prepare spices and ointments—and rest during the Sabbath.*

FROM LUKE XXII. AND XXIII.

AND the men that held Jesus mocked him, and smote him. And having blind-folded him, they

struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blaspheming they spoke against him.

And as soon as it was day, the elders of the people, and the chief priests came together, and led him into their council,\* saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor release me. Hereafter shall the Son of man be sitting on the right hand of the power of God. Then said they all, Art thou then the Son of God. And he said to them, Ye say that I am.† And they said, What need have we of any further witness? for we ourselves have heard of his own mouth.

And the whole multitude of them‡ rising up, led him unto Pilate.§ And they began to accuse him, saying, We found this man perverting the nation, and forbidding to give tribute|| to Cæsar, saying, that he himself is Christ the King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou

\* The great Jewish council, or Sanhedrim. Their object in questioning Jesus, was to convict him of blasphemy.

† 'Ye say,' or 'thou hast said,' is the usual phrase for giving assent. It means the same as our word 'Yes.'

‡ Elders, chief priests and scribes.

§ The Roman Procurator or Governor of Judea. Though the chief priests had condemned Jesus to death, they could not put the sentence in execution, because the Romans had taken that power from them. They therefore brought him to Pilate, and by clamour and false accusation prevail to have him condemned. They did not charge Jesus when they brought him to Pilate with the same crime for which they had condemned him, but with a crime which they thought would make him more odious to a Roman Governor, namely, sedition.

|| On the contrary, he recommended obedience to established authority, saying, "Render unto Cæsar the things which are Cæsar's."

sayest it. Then said Pilate to the chief priests and to the multitudes, I find no fault in this man. And they were the more violent, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

Now Pilate hearing of Galilee, asked whether the man was a Galilean? And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And Herod seeing Jesus, was very glad; for he was long desirous to see him, because he had heard many things of him; and he hoped to see some sign\* done by him. Then he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood by, vehemently accusing him. And Herod with his soldiers set him at nought, and having mocked him, arraying him in a white garment, sent him again to Pilate. †And the same day Pilate and Herod were made friends together; for before they were at enmity with each other.

And Pilate, having called together the chief priests and the rulers and the people, said to them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, concerning those things of which ye accuse him; no, nor yet Herod; for I sent you to him; and lo, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release

\* As Jesus knew that Herod's desire was not from a good motive, but to gratify his curiosity, he would not perform any miracle for such a wicked purpose.

† The mutual civilities that passed between them were the means of reconciling them.

unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.)

Pilate therefore, willing to release Jesus, spoke again to them. But they cried, saying, Crucify him, crucify him. And he said to them the third time, Why, what evil hath he done? I find no cause of death in him: I will therefore chastise him and let him go. And they were urgent with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that their request should be granted. And he \*released unto them him, that for sedition and murder had been cast into prison, whom they desired; but he delivered Jesus up to their will.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women who also bewailed† and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not over me, but weep over yourselves and over your children. For, behold,‡ the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For § if they do these things in

\* He released a murderer, and knowingly gave up the innocent and righteous Jesus to the fury of his enemies.

† Or beat their breasts.

‡ This is a prophecy of the dreadful calamities which happened during the siege and destruction of Jerusalem.

§ This is a proverb, intimating that if they treated him thus who was innocent, how dreadfully would the wrath of



the green wood, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary\* there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus,† Father, forgive them; for they know not what they do. ‡ And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription was written over him, in Greek, and Latin, and Hebrew letters, **THIS IS THE KING OF THE JEWS.**

And one of the malefactors who were hanged, reviled him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, since thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss.

God consume the Jewish people, whose sins made them ripe for destruction: even as dry wood is fitter for the flames than that which is green.

\* Or Golgotha, the place of a skull.

† Our Lord had often preached forgiveness of injuries; here he practices it in an exemplary manner towards his murderers.

‡ "They parted my garments among them, and cast lots upon my vesture." Psalms xxii. 12. (Donay xxi. 19.) It seems that they parted his garments into four pieces, one to each soldier; but his vesture being without seam, woven throughout, they cast lots for it; thus literally fulfilling David's prophecy.

And he said to Jesus, Remember me, Lord, when thou comest in thy kingdom. And Jesus said to him, Verily I say to thee, To-day thou shalt be with me in Paradise.

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit; and having said thus, he expired.

Now the centurion seeing what was done, glorified God, saying, Certainly this was a righteous man. And all the multitudes that came together to that sight, beholding the things which were done, returned smiting their breasts. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And, behold, a man named\* Joseph, a counsellor; a good and just man, (the same had not consented to their council and deed :) of Arimathea, a city of the Jews: who also himself waited for the kingdom of God; this man went unto Pilate, and begged the body of Jesus. And taking it down, he wrapped it in fine linen, and laid it in a sepulchre that was hewn in stone, in which no man ever before was laid. And that day was the preparation, and the sabbath drew on.† And the women also, that came with him from Galilee, followed after, and beheld the

\* Joseph was a member of the Jewish council or Sanhedrim, but protested against the sentence of death decreed by the rest. "He waited for the kingdom of God," that is, he expected that about that time there would be redemption in Israel.

† For the evening twilight was the beginning of each day with the Jews; and not midnight as with us.

sepulchre, and how his body was laid. And they returned, and prepared spices and ointments;\* and rested on the sabbath,† according to the commandment.

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QUESTIONS ON LESSON XXIV.

WHAT are the contents of this Lesson?

In what manner was Jesus treated by those who held him?

What question was he asked in the council? What was his answer?

What reason did the council assign for condemning him?

Why was it necessary that he should be brought to Pilate?

What was Pilate?

What were the charges brought against Christ by the elders and chief priests?

Can you show that these charges were false?

What question did Pilate ask of Jesus, and what was the answer?

What did Pilate say to the accusers respecting Jesus?

What was their reply?

Why was Jesus sent to Herod?

Why was Herod glad to see Jesus?

Did Jesus gratify Herod's wish?

In what manner was Jesus treated by Herod?

What took place between Pilate and Herod at this time?

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\* It does not appear that either Joseph or the women expected the resurrection of Christ. The spices and ointments were for embalming the body.

† They rested, that is, having prepared materials for embalming, they went no further then, it being the beginning of the Sabbath, and neither finished the embalming, nor visited the sepulchre. The crucifixion took place on the sixth day of the week (Friday), the resurrection on the morning of the first day of the following week (Sunday).

What observation did Pilate make respecting Christ's innocence?

What was the reply of the accusers, and whom did they wish to be released?

What were the crimes of Barabbas?

How many attempts did Pilate make to save Jesus?

What punishment did the accusers wish to be inflicted on Jesus?

Who carried the cross after Jesus?

What was the conduct of the women who followed him?

What was Christ's observation to the women?

To what calamity did he allude?

With what proverb did he conclude, and what was the meaning of it?

Was Jesus alone crucified on that day?

What prophecy was fulfilled by his crucifixion with malefactors?

What was the name of the place where he was crucified?

What was the meaning of Calvary?

What prayer did Jesus offer up?

What became of his garments, and what prophecy was fulfilled thereby?

In what way did the Rulers deride him?

What did the soldiers offer him? and what did they say?

What was the superscription over him, and in what languages was it?

What difference was there in the conduct of the two malefactors?

What testimony did one malefactor give in Christ's favour?

What request did he make to Christ, and what was the answer?

What does the word "Paradise" mean?

What extraordinary appearances occurred during the crucifixion?

How long did the darkness continue?

What did our Lord say immediately before he expired?

What effect had these things on the Centurion?

How did the multitudes act, having seen all that happened?

Who was Joseph of Arimathea, and what did he ask of Pilate?

How did Joseph dispose of the body?

On what day was Christ crucified?

What preparation did the women make, and for what purpose?

## LESSON XXV.

*Prophecies from the Old Testament respecting the sufferings and death of Christ—Comments of the New Testament upon the narrative of his sufferings and crucifixion.*

MY God, my God, why hast thou forsaken me? I am a worm and no man, a reproach of men, the outcast of the people. All they that see me laugh me to scorn, they shoot out the lip; they shake the head, [saying,] He trusted in the Lord that he would deliver him, let him deliver him, seeing he delighteth in him. I am poured out like water, all my bones are separated. My heart is become like wax, melting in the midst of my bowels. My strength is dried up like a pottersherd, and my tongue cleaveth to my jaws, and thou hast brought me down to the dust of death. For dogs have compassed me, the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may number all my bones.\* They look and stare upon me. They part my garments among them, and upon my vesture they cast lots. Ps. xxii.†

For thy sake I have borne reproach, shame hath covered my face. I am become a stranger to my brethren, and an alien to the sons of my mother; for the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me. Reproach hath broken my heart,‡ and I am in anguish. I looked for

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\* I may number—or, They number, &c. Sept. Vulg. Syriac. Ethio.

† Douay Ps. xxi.

‡ By a difference in pointing the Hebrew, the Douay translates this, 'My heart expecteth reproach and misery.'

one to condole with me, and there was none; for comforters, and I found none. And they gave me gall in my food; and in my thirst they gave me vinegar to drink. Ps. lxix.\*

Behold, my servant shall act wisely, he shall be exalted, and extolled, and be very high. As many have been astonished at thee, (his visage being more marred than that of any man, and his form more than that of the sons of men,) so shall he sprinkle many nations. Before him kings shall shut their mouths, for what had not been told them they shall see, and what had not been heard they shall understand. Is. lii. 13—15.

Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up as a tender plant, and as a root out of a dry ground. He has no form nor majesty, that we should regard him; he has no beauty, that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief. Like one that hideth his face from us, he was despised, and we esteemed him not. Surely he hath taken our infirmities, and borne our sorrows, and we accounted him as one stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, every one of us have turned to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. In his oppression judgment was taken away, and who shall describe his generation? For he is cut off out of the land of the

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\* Douay lxviii.

living, for the transgression of my people he is smitten. His grave is appointed with the wicked, but with the rich man is his tomb,\* because he hath done no violence, neither is there deceit in his mouth. Yet it pleased the Lord to bruise him: He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the will of the Lord shall prosper in his hand. Of the labour of his soul he shall see [the fruit,] and be satisfied. By the knowledge of him shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I allot to him his portion among the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death, and was numbered with sinners, and he bore the sin of many, and pleaded for the transgressors. Is. liii.

For when we were yet weak, Christ, according to the time died for the ungodly. For scarcely for a just man would one die, yet perhaps for a good man some one would even dare† to die; but God commendeth his love towards us, in that, we being yet sinners, Christ died for us. Much more, therefore, being now justified by his blood, we shall be saved from wrath through him. For if

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\* There is some difficulty in this passage. The Authorized Version reads, 'He made his grave with the wicked, and with the rich in his death.' The Douay nearly following the LXX. reads, 'And he shall give the ungodly for his burial, and the rich for his death.' Boothroyd adopts the supposition of Kennicott, that the words 'grave,' and 'death,' have incidentally been made to change places, and reads, 'And he was placed with the wicked in his death, and with the rich man in his sepulchre.' The translation in the text is nearly that of Bishop Louth. Jesus did in fact die in company with malefactors, and was buried in the sepulchre of a rich man.

† *Dare to die*, i. e. go so far as to die: or bring himself to die.

when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, shall we be saved by his life. Rom. v. 6—10. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sin offering hath condemned sin in the flesh, that the justification [or righteousness] of the law might be fulfilled in us who walk not according to the flesh, but according to the spirit. If God be for us, who is against us? He that spareth not his own Son, but delivered him up for us all, how shall he not even with him grant to us all things? Who will bring accusations against the elect of God? [Will] God who justifieth? Who is he that will condemn? Will Christ that died? Yea, rather, who is risen, who is also at the right hand of God? who even makes intercession for us? Rom. viii. 3, 4, 31—34.

Let nothing be done through contention or vain glory, but, in lowliness of mind, let each esteem others better than themselves; each one considering, not his own affairs, but the affairs of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but divested himself [of the form of God] taking on him the form of a servant, being made in the likeness of man, and being found in condition as a man, humbled himself, becoming obedient even unto death, the death of the cross. Wherefore God also hath greatly exalted him, and hath granted to him the name that is above every name, that in the name of Jesus every knee should bow, of beings in heaven and on the earth, and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 3—11.



**Knowing that ye were not redeemed with corruptible things as silver and gold, from your vain behaviour, delivered down to you by your fathers, but with the precious blood of Christ as of a lamb unspotted and undefiled, foreknown indeed before the foundations of the world, but manifested in these last times for you who through him do believe in God who raised him from the dead, and gave him glory, that your faith and hope might be in God.—1 Pet. i. 18—21.**

For this is acceptable, if a man for conscience toward God, endure sorrows, suffering wrongfully. For what glory is it, if committing a fault, and being buffeted, ye take it patiently; but if doing well and suffering, ye take it patiently, this is acceptable with God. For unto this ye are called, because he also suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth justly.\* Who his own self bore our sins in his own body on the tree; that we being dead to sin should live to righteousness, by whose stripes ye were healed. For ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls.—1 Pet. ii. 19—25.

For it is better to suffer for well-doing, if such be the will of God, than for evil-doing: for Christ also both suffered once for sins, the just for the unjust, that he might bring us to God.—1 Pet. iii. 17—19.

To Him who loved us and washed us from our sins in his own blood, and made us kings and

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\* The Rheims Testament reads here, after the Vulgate, "delivered himself to him that judged him unjustly, understanding it of Pilate and the Jewish rulers."

priests to God his Father, to him be glory and dominion for ever and ever. Amen.—Rev. i. 5, 6.

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WORDS, &c. TO BE EXPLAINED IN LESSON XXV.

Potsherd,	Divide the spoil,	Redeemed,
Alien,	Justification,	Corruptible,
Gall,	Elect,	Dominion.

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LESSON XXVI.

*They come to the sepulchre and find not the Lord's body—two angels declare that he is risen—Peter visits the sepulchre—two disciples meet and converse with him—and he is known by them in the breaking of bread—the two disciples announce it to the eleven—Jesus suddenly stands in the midst of them—he shews them his hands and his feet, and eats before them—the gospel of repentance to be preached in all nations, beginning at Jerusalem—He leads them to Bethany, blesses them, and is carried up into heaven—the apostles return with joy to Jerusalem.*

FROM LUKE XXIV.

Now upon the first day of the week, very early in the morning, they\* came unto the sepulchre, bringing the spices which they had prepared, and some others† with them. And they found the stone rolled away from the sepulchre. And having gone in, they found not the body of the Lord Jesus. And it came to pass, as they were much perplexed about this, behold, two men‡ stood by them in shining garments; and, as they were

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\* The women.      † Other women.      ‡ Two angels.

afraid, and bowed down their faces to the earth; they said to them, Why seek ye the living\* among the dead? He is not here, but is risen; remember how he spoke unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returning from the sepulchre, reported all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, who told these things to the apostles. And their words seemed to them as idle tales, and they believed them not: but Peter rising up, ran to the sepulchre; and stooping down, he saw the linen clothes lying by themselves and departed, wondering in himself at that which was come to pass.

And, behold two of them were going that same day to a village called Emmaus,† distant from Jerusalem about sixty furlongs. And they conversed together of all these things which had happened. And it came to pass, that, while they were conversing together and reasoning, Jesus himself, drawing near, went with them. But their eyes were held, so that they did not know him. And he said to them, What subjects are these about which ye converse with one another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said to him. Art thou only a stranger in Jerusalem and hast not known

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\* In a place where the dead are commonly laid, that is, a sepulchre.

† A village seven miles from Jerusalem. The discourse of these two disciples naturally turned on the wonderful reports of the morning; and our Saviour's object in joining them seems to have been to remove their prejudices, and to reconcile them to a belief in his resurrection.

th, the things which are come to pass there in these  
 ng days? And he said to them, What things? And  
 m- they said to him, Concerning Jesus of Nazareth,  
 in who was a prophet mighty in deed and word be-  
 ed fore God and all the people: and how our chief  
 d, priests and rulers delivered him to be condemned  
 n- to death, and have crucified him. But we hoped  
 e, that it had been he\* that should have redeemed  
 to Israel: and besides all this, to-day is the third day  
 2, since these things were done. Moreover, some  
 n women also of our company astonished us. Hav-  
 e ing been early at the sepulchre, and not finding his  
 e body, they came, saying, that they had also seen  
 e a vision of angels, who said that he was alive.  
 r And some of those who were with us went to the  
 r sepulchre, and found it even so as the women had  
 . said; but him they saw not.

Then said he to them, O foolish and slow of understanding to believe all that the prophets have spoken! Ought not the Christ to have suffered these things, and to enter into his glory? And beginning from Moses, and all the prophets he expounded unto them the things in all the scriptures concerning himself.

And they drew nigh unto the village whither they were going: and he made us though he would have gone further. But they constrained him, saying, Remain with us; for it is toward

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\* From the whole of this account given by Cleopas, it appears that he and the disciples generally were deeply sorrowful for the tragic events that had happened, doubting and fearing, yet not perhaps without some faint hope of the resurrection of their crucified Lord. Christ in his reply reproves them for their backwardness to reflect and *depend* on the testimonies given by the Spirit of God, through the prophets, concerning these things, shewing that his death and sufferings for the sins of the people, was the way to his glory.

evening, and the day is far spent. And he went in to remain with them. And it came to pass, as he sat at meat with them, that he took bread, and blessed and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our hearts burning within us, while he talked with us by the way, and while he opened to us the scriptures? And rising up the same hour, they returned to Jerusalem,\* and found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told the things which had happened in the way, and how he was known by them in the breaking of bread.

And while they were speaking these things, Jesus himself stood in the midst of them, and saith to them, Peace be unto you. But they being terrified and affrighted, supposed that they saw a spirit. And he said to them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me to have. And having thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said to them, Have ye here any food?† And they gave him a piece of a broiled fish, and of an honeycomb. And he took, and did eat before them.

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\* They were impatient to communicate the news to the apostles, and the rest, and therefore returned to Jerusalem in haste. On their arrival they learned that Simon Peter had already seen the Lord. Probably his appearance first to Peter, was to console that apostle in his deep affliction for having denied his Master.

† Not that he needed food, but for the confirmation of

And he said to them, These are the words which I spoke to you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses,\* and in the prophets, and in the Psalms concerning me. Then he opened their mind, that they might understand the Scriptures. And he said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name to all nations, beginning from Jerusalem. And ye are witnesses of these things. And, behold, I send the promise† of my Father upon you: but remain ye in the city of Jerusalem, until ye be endued with power‡ from on high.

And he led them out as far as to Bethany§ and lifting up his hands he blessed them. And it came to pass, while he was blessing them, he was parted from them, and carried up into heaven. And they, having worshipped him, returned to Jerusalem with great joy: and were continually in the temple|| praising and blessing God. Amen.

\* Christ here refers to the three parts into which the Jews divided the whole of the Scriptures.

† The promise of the Holy Spirit, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isaiah xliv. 3. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel ii. 28.

‡ By the miraculous effusion of the Holy Spirit.

§ Not quite as far as the village of that name, but to the district about it, more precisely to that part called 'Mount Olivet.'

|| Waiting confidently for the fulfilment of their Divine Master's promise.

## QUESTIONS ON LESSON XXVI.

WHAT are the contents of this lesson ?

On what day of the week was the sepulchre first visited, and by whom ?

What did the women bring with them, and for what purpose ?

In what state did they find the sepulchre ?

Who appeared to them there, and what was said to them ?

Of what words of our Lord did the angels remind the women ?

Who were these women, and to whom did they tell what they had seen ?

Did the apostles believe them ?

Which of the apostles ran to the sepulchre, and what did he see there ?

Did Jesus appear on that day to any disciples journeying, and where were they going ?

What was their conversation about ?

Did they know the Lord ?

What question did he ask of them ?

What was the answer, and what was the name of the disciple that gave it ?

What character did Cleopas give of Jesus ?

In what words did Cleopas allude to the reports of the women ?

What was Christ's reply to Cleopas, and what the subject of his discourse ?

What happened when they arrived near Emmaus ?

How was he recognized by them ?

What said the two disciples after that Christ had vanished ?

Where did they then go, and for what purpose ?

When returned to Jerusalem what news did they hear, and from whom ?

Whilst they were assembled together, what sudden appearance alarmed them ?

What did the Apostles suppose Jesus to be ?

How did he try to convince them that it was he ?

What hindered them from being quite convinced ?

What conclusion did he draw from Scripture ?

In what place was the Gospel to be first preached ?

Who were the witnesses of the Gospel truths ?

What was "the promise of the Father?"

Where were the Apostles to dwell, and until what time ?

What was the "power from on high?"

How far did he lead them from Jerusalem?

To what village?

What was his last act towards his disciples before his ascension?

In what state did they return to Jerusalem?

How were the apostles employed in Jerusalem, and for what were they waiting?

## LESSON XXVII.

*Comments in the New Testament upon our Lord's resurrection, including quotations from the Old Testament.*

[The Apostle Peter shews that the resurrection of the Lord Jesus was foretold in the sixteenth Psalm.]\*

YE men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know,—this man being delivered up by the determinate counsel and foreknowledge of God, ye with lawless hands, have crucified and slain; whom God hath raised up, having loosed the pains of death, as it was impossible that he should be held by it. For David saith concerning him, "I foresaw the Lord always before my face; because he is at my right hand that I may not be moved. Therefore my heart rejoiced and my tongue was glad, moreover my flesh also shall rest in hope, because thou wilt not leave my soul in hell,† neither wilt thou suffer thy holy one to see corruption. Thou hast made known to me the ways

\* Douay, Psalm xv.

† Hell, or Hades, the state of the dead.



of life; thou wilt make me full of joy with thy countenance. Men and brethren, let me freely speak to you of the Patriarch David, that he died and was buried, and his sepulchre is with us to this present day. Wherefore being a prophet, he knew that God had sworn to him with an oath, of the fruit of his loins to seat one upon his throne;\* foreseeing this, he spoke of the resurrection of Christ, that he was not left in hell,† neither did his flesh see corruption. This Jesus hath God raised up, of which all we‡ are witnesses. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David did not ascend to Heaven, but he himself saith, The Lord said to my lord, Sit thou on my right hand until I make thine enemies thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made to be both Lord and Christ that same Jesus whom ye have crucified.—Acts ii. 22—36. See also Acts xiii. 26—41.

[Peter and John, after healing the lame man at the gate of the Temple, speak thus of the resurrection of Jesus :—]

Then Peter, filled with the Holy Ghost, said to them, Ye rulers of the people and elders of Israel, if we this day be examined concerning the good deed done to the infirm man, by what means he hath been made whole; be it known to you all and to all the people of Israel, that by the name§ of Jesus Christ of Nazareth, whom ye crucified,

\* Psalm cxxxii. 11. Douay cxxxi. 11.

† Hell, Hades.

‡ All we, the apostles.

§ Name.—i. e. Manifestation of power : as the Temple is called the place where the Lord would "cause his name to be known" &c.

whom God hath raised from the dead, even by him this man stands here before you whole. This is the stone which was rejected by you builders ; which is become the head of the corner :\* neither is there salvation in any other. For there is no other name under heaven given among men by which we must be saved. Acts iv. 8—12.

[Paul reasons thus from the resurrection of Jesus :—]

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye remember in what manner I preached unto you, unless indeed ye have believed in vain : for I delivered unto you, first of all that which I also received, how that Christ died for our sins according to the Scriptures ; and that he was buried, and that he rose again the third day according to the Scriptures ; and that he was seen by Cephas, then of the twelve :† after that he was seen by above five hundred brethren at once ; of whom many remain unto this present, but some are fallen asleep. After that he was seen by James ; then by all the apostles. And last of all he was seen by me also, as by one born out of due time. For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am ; and his grace which was upon me was not in vain ; But I laboured more abundantly than they all : yet not I, but the grace

\* A quotation from Psalm cxviii. 22, 23. Douay cxvii. 22, 23.

† *Twelve.* Some ancient manuscripts read *eleven*, which is the reading followed in the Rheims New Testament. There were only eleven apostles when the Lord Jesus rose from the dead : but the phrase "the twelve," was used as a designation of the apostles as a body, without immediate reference to their actual number at any particular time.

of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed. Now, if Christ be preached that he rose again, from the dead, how say some among ye that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have witnessed against God that he raised up Christ; whom he raised not up, if the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not risen, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that are fallen asleep.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Afterwards cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they

then baptized for the dead? And why stand we in danger every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If according to men I have fought with beasts at Ephesus, what doth it profit me, if the dead rise not? Let us eat and drink, for tomorrow we die. Be not deceived; evil communications corrupt good manners. Awake as is right and sin not; for some have not the knowledge of God; I speak this to your shame.

But some man will say, How are the dead raised up? and with what kind of body do they come? Foolish man, that which thou sowest is not quickened,\* except it die. And that which thou sowest, thou sowest not that body that shall be, but mere grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and after-

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\* *Quickened. Made alive.*

wards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven.\* As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

Now this I mean, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Cor. xv.

[The apostle Peter teaches us one of the blessings which Christians derive from the resurrection of Jesus in these words:—]

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope, by the

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\* *The Lord from heaven*, or according to a large proportion of the ancient manuscripts which have been examined, The second man from heaven.

resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.— 1 Peter i. 3—5.

[Paul also teaches the power of the resurrection of the Lord Jesus in delivering Christians from the power of sin, as follows:]

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is absolved from sin.\* Now, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, risen from the dead, dieth no more; death hath no more dominion over him. For in that he died unto sin, he died once: but in that he liveth, he liveth unto God. So do you reckon yourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, so as to obey it in the lusts thereof: neither yield ye your members as instruments of iniquity unto sin; but yield yourselves unto God, as those that are alive

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\* *Absolved from sin*, literally justified from sin.

from the dead, and your members as instruments of righteousness unto God. Rom. vi. 1—13.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience.\* In which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy speech out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect† of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; bearing with one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Col. iii. 1—13.

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\* *Disobedience*, or unbelief.

† *Elect*, or chosen.

